

Some stop to the
GANGRENE

OF

ARMINIANISM,

Lately promoted by M. John Goodwin,
in his Book entituled,

Redemption Redeemed.

OR,

The Doctrine of

Election & Reprobation

IN SIX

SERMONS

Opened and cleared from the old
Pelagian and late Arminian Errors

The Second Edition newly Corrected and amended.

By RICHARD RESBURIE, Minister of the
Gospel in Oundle in Northamptonshire.

L O N D O N,

Printed for John Wright at the Kings Head in the
OLD-BAYLEY, 1652.

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To the Reader.

Reader,

THOU hast here a small piece presented to thy view, which hath above these three years lain concealed with the Author, as thou mayest perceive by the *Imprimatur*; neither had it yet looked abroad, had not those main Truths of God in it asserted concerning his Electing and Redeeming Grace, whereon especially the throne of his glory is raised, wherein is the peculiar treasure of his Saints, been of late by the daring hand of that unhappy man M. John Goodwin, in his wretched Treatise by him called, (but mis-called) *Redemption Redeemed*, been so highly assaulted. In the first place my hearty Prayer is, *The Lord rebuke him*; and if that peculiar grace which for the present he so

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seriously

seriously despiseth, and so boldly bids defiance to, shall yet magnifie it selfe in saving him, though by fire, yet let the zeal of the Lord for his own most precious truth burn his worke, for it is stubble : Nay, when ever that grace shall visit him indeed, with the discovery of the truth, as it is in Jesus, his own hands will be forward to pull down what he hath built. In the second place my hopes are, and indeed my confident expectation, that the Spirit of the Lord shall send forth some faithfull assertors of his Truth. not onely to encounter him, but to confound his Doctrine, and for the good of his Elect ones in this Nation, such of them as through weakness of judgement, and unskillfulnesse in the mystery of Christ, are lyable to be seduced by such a Spirit of Errour, (onely the foundation of God stands sure,) to strike his weapons out of his hand, as they have been already struck out of the hands of his great Masters *Arminius* and *Corvinus*, and the rest of that mischievous faculty : Neither hath he, for ought I can (and without partiality) discerned, at all repaired their lesse, onely concealing it from vulgar eyes, he treads with confidence in their beaten steps, and that nothing may want to set it off bravely, challengeth an whole University to re-

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move him. Doubtlesse such modesty and ingenuity, must needs be the character of the Spirit of Truth in him :) In the meane time till a further Antidote shall be prepared by a more skilfull hand, I have adventured to administer this which lay by me, if the Lord may please to blesse it for some checke to that spreading poison. And this let me say, though it be no Answer directed *κατα πόδας* to his Book, for it was composed long before his discourse saw the light, yet doth it mainly inslist upon the foundation of all, *viz.* the Decrees of God, endeavouring to cleare according to the Scripture, (the onely key of this Mystery,) the Doctrine of Election and Reprobation, which being once well settled, his errors about the following Doctrines, that of Redemption, the perseverance of the Saints, &c. are smitten at the root ; withall in the prosecution of those forenamed Decrees, the other Doctrines controverted fall in to be discoursed ; neither have I declined the maine Objections which by the Arminion Family are wont to be made about these Doctrines ; so that the substance of the whole Controversie is therein handled : But the best account I can give hereof, is briefly to set down the order of the Treatise, which is as followeth.

In the first and second Sermon is handled the Doctrine of Election and Reprobation joyntly, and this in opening the ninth Chapter to the *Romans*, from Verse 1. to 24. wherein the *Absolute Decree* is maintained. In the third Sermon the Doctrine of Election apart, and therein *Absolute Election* further asserted. In the fourth Sermon the Doctrine of Reprobation apart, and therein *Absolute Reprobation* proved. In the fifth Sermon those Texts of Scripture cleared which are wont mainly to be objected against the Doctrines in this Discourse maintained, and therein the Arminian Doctrines, 1. About the antecedent and consequent Will: 2. About the improvement of naturalls, for the obtainment of spiritualls, examined. In the sixth and last Sermon three other Objections are answered; 1. That which chargeth the former Doctrine as *making God the Author of sinne*. 2. That which chargeth the former Doctrine as *rendring God cruell*, or at least not so mercifull as the Scripture represents him. 3. That which chargeth it *with dispoiling man of the libertie of his Will*, and indeed here is the *Diana*. In these Objections are the knots; I have therefore singled them out, not that I have

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such an overweening opinion of my
selfe, as to thinke my selfe amongst
the ablest to untie them, but indeed
very farre below many of my brethren.
But, 1. It is not faire dealing with a
Controversie to passe by the maine Ob-
jections : 2. I hope what is here said
in answer to them may not be without
fruit, for the further establishment of
some in the Truth. 3. I was willing
hereby to give occasion to some one or
other Scribe in this our Israel more
thoroughly instructed unto the Kingdome
of Heaven, to bring out of his treasure
things new and old, for setting these
precious Truths of God more faire in
the eyes of his people : And here I now
thanke Mr. *Goodwin*, whose darknesse,
I doubt not, will occasion more light,
his boldnesse (confident I am) will
excite modesty ; I will not say, what an
edge his sometimes imperiall dictates,
instead of Arguments, (as is the Armi-
nian mode) sometimes his monstrous
Conclusions, sometimes his wrested
Quotations, sometimes his uncouth Phi-
losophy, sometimes his consequentiall
Blasphemy, will put upon the spirits of
some whom the Lord shall honour to
rescue

rescue his Truth out of his hands, one-
ly I am perswaded the zeale of the Lord
will doe it : Which, and a fruitfull blessing
thereupon, shall be the earnest Prayer
of

(Reader)

Thy Servant in and
for the Truth,

Richard Resbury.

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THE FIRST
S E R M O N.

Rom. 11 Chap. verse 7.

*But the Election hath obtained it, and the rest
were blinded, or hardened.*



He Apostle is here taking up againe the same discourse which in the ninth Chapter he had begun, and hitherto continued; now winding up all towards a conclusion.

For our more distinct understanding of it, we must first observe the occasion, then the discourse it selfe.

The occasion; an objection which might arise from the Jews refusall of the Gospell, which the Apostle doth so prevent and answer, as in his answer he doth clearly open the great mystery of eternall Predestination.

The Objection ariseth thus; The Apostle having formerly preached the truth of the Gospell, in that maine Article of justification by faith alone without the works of the Law: Hence this Objection; if that be truth, and the onely way of life; how comes it to passe that the Jews Gods covenanted *Israel* generally refuse it? sticking to the
B Law

Law for righteousness to life: Hence it will follow that God hath made void his Covenant settled upon Abraham for himself, and his seed, on that he hath now cast off his people, the seed of Abraham, this in the first verse (*I say, hath God cast away his people?*) But then they assume, but God hath not made void his Covenant; therefore they conclude against the truth of the Gospell, that justification is not by faith, as the Apostle taught.

For answer; The Apostle retaining the truth of the Gospell; first disclaims, then refutes the objection.

First he disclaims it (*God forbid*) God makes good his Covenant to the utmost. Secondly, He refutes it. 1. By speciall instance of himselfe, *For I also am an Israelite*, &c. vers. 1. this concludes God hath not cast away all his people; but what if some? There ore in the second place, he answers by distinction, vindicating the faithfulness of God, that not one of his Covenanted ones hath he cast away: the summe of his answer here is this; of the people of God, so by outward call, and within the outward administration of the Covenant; some he foreknew, others he did not foreknow; these whom he foreknew, are his people indeed, to whom not only the outward administration, but the spirituall and eternall blessings of the Covenant do belong; these he hath not cast off, the rest he hath; yet herein his faithfulness not lyable to exception, for as much as they never were truly his Covenanted ones, only pretenders to; and seemingly in the Covenant. This is the summary meaning of those words, vers. 2. *God hath not cast away his people, which he*

fore-

fore-knew: (By the way observe, if any of Gods covenanted ones should fall short of eternall life, making defection from the truth; the Apostle leaves God under that guilt which the objection here chargeth him with (*viz.*) that he breaks Covenant, and casts away his people contrary to the undertaking of his Covenant;) but this by the way against that horrid Tenant of the Saints finall apostacy.

The Apostle having thus answered by distinction, he goes on; first confirming, then concluding his answer; in the conclusion likewise explaining what he meant by his *fore-knowledge* of God concerning his people.

For confirmation that God hath not cast off his people whom he foreknew, he instanceth the Churches state in *Elijah's* time, from the 2d. to the 5th. vers. The sum is this, though the whole Nation in generall fell off from God to abominable Idols, and no where true worshippers appeared, yet then had God his reserved number, cleaving to the truth, and obtaining life. The conclusion is vers. the 5th. by application of the former instance; the sum this: though at this present time the Nation of the Jewes generally oppose the Gospell, and bring damnation upon themselves; yet there is a remnant according to the Election of grace who embrace the Gospell, and find life: where together with the conclusion, we have his interpretation, the people whom God *fore-knew* are they whom he elected, and that of meer grace and peculiar, favour: And then vers. the 6th. having descanted upon this grace, that it shuts out works. (Works then are as inconsistent with the grace of Election, as with the

grace of justification, with that free favour where-
 by God chuseth unto life before all time, as with
 that whereby in time he puts into the state of life,
 and therefore works fore-seen have no more to
 do in Election, (it being the onely way wherein
 they in time to be performed, can be represented
 to that decree which prevents all time) then
 works done, have to do in justification but to
 returne; the Apostle having infer'd, that because
 Election is of grace, it must therefore shut out
 works; and this with speciall aime at the error
 of the reprobate Jews, who stood so much upon
 works: he doth in the 7th. vers. resume the con-
 clusion, differencing first betwixt *Israel* in com-
 mon, and the Elect of *Israel*: the Election here
 being the same with the remnant according to
 Election, vers. 3. Then betwixt the Elect and the
 rest from the Elect, by *Israel* in the former part of
 the verse understanding the rest of *Israel* from the
 Elect in the latter part, who were blinded, or ra-
 ther hardened, for so the same * word *κωφους* is
 elsewhere usually rendred; *John* 12. 40.
 where it is differenced from this signification of
 blinding, and *Mark* 6. 52. it having in it the sig-
 nification of a brawny hardnesse; and so it an-
 swers more expressly to the Apostles Doctrine, o-
 therwhere, as *Rom.* 9. 18.

The way thus cleared, we have two things to
 observe in the words.

1. The difference betwixt man and man found-
 ed in the breast of God: some are Elect, others
 the rest from the Elect; even amongst his owne
 people, So by outward call; some his people
 whom he fore-knew with the knowledge of pec-
 uliar love; others his people whom he did not
 fore-know.

2. There

* The verb
 derived ra-
 ther from
 κωφους
 Callus then
 from κωφους
 Cacus: &
 what if it
 signifie
 (when
 blindness)
 most pro-
 perly that
 kind of
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 which is by
 thick films
 and hard
 scales over
 the eye

2. Their different condition for eternall life, who are thus differenced in the breast of God; the Elect shall certainly have life: (*The Election hath obtained it*) the rest are hardened unto death. (*And the rest were hardened*) we shall conclude both in this following Doctrine.

There is this difference between man and man founded in the breast of God; some are chosen to life, and therefore they shall most certainly obtain it; others are refused to death, whence they shall as certainly not escape it.

Doctrin.

Before we proceed to confirm the Doctrine, it will be necessary to premise some cautions.

1. In handing this Doctrine, we shall be cast upon the deep things of God, matters of high adoration, even to amazement, for it is a great Mystery we have in hand: so the Apostle concludes admiring and adorning, *Rom. 11. 33.* and therefore here we must bespeak all sobriety of spirit, with fear and trembling; and indeed there it behoves us to bespeak it, where it is to be had, even at the throne of grace by faithfull prayer.

2. We shall meet with many things to startle humane reason, against which it will cavill endlessly So *Rom. 9. 14.* God is charged with unrighteousness, and in vers. 19, with tyranny by mans corrupt reason: Here therefore we must resolve setting our own wisdom apart, to follow step by step the Clue of the World, which alone is able to guide us in this Maze; so to hear (what God speaks) though never so contrary to our apprehensions (and affections too) as to stop all curious and unwarranted enquiries; and where he makes an end of speaking, there must we make an end of enquiring, remembering the incompre-

hensible greatness of God, and his absolute dominion over us: so the Apostle, *Rom. 9. 20.*

3. Many things we are like to meet with, which many are likely most dangerously to abuse. Some to licentiousness, others to insolent murmurings against the Lord, and indeed according to this difference, betwixt man and man held forth in this Doctrine: this Doctrine it self in the prosecution of it, is like to have a different work, opening the eyes of some, striking others blinder then they were; softning some, hardning others. But first, forasmuch as God hath in his Word revealed it, we may and must enquire into it, only stint our enquiries by the Word.

2. This Mystery truly conceived is of most excellent use; the spring of true comfort, the foundation of true humility, that which gives light to other Mysteries of the Gospell, makes very much for clearing the free and peculiar grace of God, which is indeed the life of the Gospell; is the Maul to beat in pieces, the Rock to split many the most dangerous Errours against the truth of the Gospell, and therefore so much in all ages opposed by the Devill and his Agents.

3. There is the same different fruit of all the truths of God, when they are preached; they are to some the savour of life to life, to others, of death to death; yet are we the Ministers of the Word in preaching of them, unto God a sweet savour in Christ, both in them that are saved, and in them that perish.

4. The children of God must not therefore be denied any part of their food, because the children of the wicked one will poyson themselves with it: much lesse must they be denied their choicest food.

These

These things thus premised, we return to the Doctrine, the confirmation whereof depends upon the description; first of Election, then of Reprobation; as out of the Scriptures they are to be gathered, and by the Scriptures to be opened; But forasmuch as in the 9th. to the Rom. this Mystery is most fully spoken to, both for Election and Reprobation, from the first to the 24. vers. and what the Apostle here speaks in the 11. Chapter, hath dependance upon what he had disputed in the 9th. Chapter. It therefore seems very expedient, briefly to open that Scripture in the first place; then to descend more particularly to the Doctrine of Election and Reprobation apart, confirming each particular as we go along out of the 9th. to the Rom. first open'd; adding as occasion shall be other Scripture Testimonies: Now for this Chapter, The Apostle prevents and answers the Objection formerly mentioned, as in the 11. Chap. resumed, which was made against the truth of the Gospel from the Jews rejection of it: in the first 23. verses, arising in his answer to this great Mystery; which he first asserts; and then clears all the way by propounding and refelling Objection against it. In the five first verses, and the former part of the sixth, we have the Objection not in terms propounded; but in the answer insinuated, the sum of them being this; Though the Jews generally refusing the Gospel, fall short of eternall life, and are indeed accursed from Christ; yet the word of the Covenant made betwixt God and them, with their Fathers, stands firm, and God fulfills his Covenant to the utmost, whence it is manifest what the Objection is, to which this answer is given, the same with

that which was formerly mentioned, (*viz.*) that be the Gospell which the Jews refuse, and by refusing miss eternall life, then is the Covenant of God of none effect; in which objection, there is first a supposition of the Jews rejection. 2. An inference thereupon of Gods unfaithfulness.

The Apostle grants the supposition, denyes the inference; grants the supposition in the five first verses, not expressly affirming the rejection of the Jews, but rather taking it for granted, expresseth his marvellous grief for it, in the three first verses; where observe the Apostle in the third verse, covertly sheweth what is the state of that people, in wishing himselfe accurst from Christ for their sakes; it is as much, as if he had wished himself in their stead, so they might thereby have become Heires of blessing; It is impossible that man only should be mans Redeemer, yet so high a strain of love doth the Apostle here run, that for the salvation of the Jews he would undergoe that wrath, which for man, lay upon mans Redeemer, a love so like to the Mediators love was in that blessed breast, as sometimes the like in *Moses* towards the same people; *Moses* their sometimes Typical Mediatour: the Apostle having thus expressed his griefs, shews the special reasons of it, partly his interests in them, vers. the third; partly their interest in God, in those many precious priviledges they received peculiarly from God, vers. the 4th. and 5th. And having thus granted the supposition, he denyes the inference, vers. the 6th. *Not as though the word of God had taken none effect; this word is the word of the Covenant, I will be thy God, and the God of thy seed, Gen, 7. 7.* as appears by the following discourse: the meaning

then

then is, the Covenant of God remains firm, notwithstanding the generall apostacy of the Jewes, which the Apostle proves by a three fold instance, all tending to this, to limit the Covenant to the true Heirs of it; the first instance in the posterity of *Jacob*, the common Father of the Jewes; *All are not Israel, that are of Israel*, Israel in the first place signifies *Jacobs* Genuine posterity, according to the purport of the Covenant. In the second place, it signifies *Jacob* himself, the meaning then is; that for *Jacobs* posterity, all are not federally his children, that are his children naturally; they are not all his children as he is *Israel* (the name of his prevailing with God for the blessing) that are his children according to the flesh; But for light to this and the following instances; let us observe how a people may be said to be in covenant with God in a double sence, according to one of which, all *Jacobs* posterity generally were in Covenant; but according to the other, onely the remnant according to Election: a people therefore may be in Covenant with God; 1. According to the outward and common administration of it; so all *Jacobs* posterity was in Covenant, separate by outward call, and sealed up by Circumcision to the Lord. 2. According to the speciall and primary intention of it, which is eternall life, and all blessings effectually thereunto; and so not all the posterity of *Jacob* was in Covenant: The former may fall short of life notwithstanding that Covenant-interest, as not fulfilling the condition of the Covenant; the latter cannot; the Covenant for them undertaking the condition, and therefore the faithfulness of God is engaged not onely to give them life, upon be-

believing, but to give them to believe unto life.

* Gen. 12.

3.

Galat. 3. 8.

* Christ
with all be-
lievers.

The second instance is in the posterity of *Abraham*, who was the head of the Covenant, * in whom all the families of the earth should be blessed; here the Apostle againe distinguisheth betwixt the naturall, and Federall off-spring, according to that second sense of Covenant-Interest newly laid down; *Neither because they are the seed of Abraham (by naturall descent) are they all children*, according to the Covenant, which he proves by Scripture testimony, setting the Covenant upon *Isaac* and his posterity, excluding *Ishmael*, But *in Isaac shall thy seed be called*; then *vers. 8.* makes an exposition of that Text of Scripture, where the children of the flesh are the same with the seed by naturall descent, and the seed the same with the children of the promise or Covenant, *viz.* they in whom the Covenant shall effectually be made good, and both these the same with the children of God. Thirdly, he confirms his Exposition; *vers. 9.* quoting *Gen. 18. 10.* the summe of his confirmation comes to this; That as *Isaac* was borne not by the strength of Nature, (for *Abrahams* loynes and *Sarahs* wombe were now dead) but by vertue of the promise, so it is with all the federall off-spring of *Abraham*, not in that they are from him by naturall descent, and therefore not all that naturally descend from him, but in that they are his off-spring, according to the Promise (and onely to some the promise belongs) are they the blessed seed: The Observations.

1. The maine intention of *Abrahams* Covenant is eternall life.

2. They who are the proper subjects and

true heirs of this Covenant, doe effectually obtain life.

3. It is in the Tenure of this Covenant, not only to give life upon condition, but wthhall effectually to fulfill that condition.

4. Though the greatest part of those that are under the outward administration of the Covenant fall short of life, yet doth the faithfulness of God remaine inviolable, forasmuch as all the true subjects and proper heirs of the Covenant do certainly obtain life.

These are all cleare from the Objection, that if the Jews fell from the state of life, the Covenant was void, and the answer, preserving the firmnesse of the Covenant, in that the proper heires of it have life.

The third instance followes in *Isaac's* family, in the 10. 11. 12, and 13. verses, taken out of that History, *Gen.* 25. v. 23. where first the Apostle cleares it of those exceptions which might be made against the former instance, vers. 10. Secondly, he layes downe the same difference tending to the same purpose betwixt *Jacob* and *Esau* the sonnes of *Isaac*, that he had formerly laid downe betwixt *Isauo* and *Ishmael* the sonnes of *Abraham*, vers. 2. & 13. Thirdly, the ground of this difference, vers. 11. where he opens the great Mystery of predestination.

1. For exceptions against the former instance, these two might be made: First, *Isaac* was borne of the free woman, *Ishmael* of the bondwoman. Secondly, after *Ishmael* was born, was the promise of the blessed seed made; and therefore no wonder if the Covenant was sealed in *Isaac's* posterity onely; but it is otherwise in *Jacob's* posterity,

rity, the common Father of the *Israelites*; the exceptions are prevented, vers. the 10th. *Jacob* and *Esau* were both by one Father, and one Mother, at one birth; yet as the word of promise unto *Sarah*, settled it upon *Isaac* and his posterity, so the word of the Oracle to *Rebecca* upon *Jacob* and his.

2. The difference is laid down, vers. 12. where it is manifest from the question in hand. 1. That this difference is not such as is common to *Jacob*, with all his posterity on the one hand, and *Esau* with all his on the other hand, because it is brought to prove the difference, that hath place in the posterity of *Jacob* himself; (*All are not Israel that are of Israel*)

2. That it is not so much a civill as a spiritual difference; because that which concludes *Jacob* in the saving Covenant, and with him that seed of his that not onely is of *Israel*, but is *Israel*; excludes *Esau* and his posterity that Covenant, it being the maine instance Vindicating the faithfulness of God in making good that Covenant, notwithstanding the Jews generally fell from the state of life: in as much as the remnant amongst them obtaines life: this difference is further both confirm'd and cleared, that it is spirituall, (the servitude of *Esau* importing his exclusion from the Covenant, he in this answering *Ismael* in the former instance) vers. 13. their different condition proceeding from the love of God to *Jacob*, and his hatred of *Esau*; which love and hatred applyed to the question in hand, is manifest to be eternall love and hatred, in order to eternall life and death.

The Apostle sing'arly taught of God, sees more

more in this hatred of God towards *Eſau*, then the deſolation of his earthly inheritance expreſſed by the Prophet, 1 *Mal.* 3. Nay in that deſolation as an outward pledge he reads the Lords eternall hatred, which is yet further manifeſt by the ground of this difference, which now comes to be conſidered

3. The ground of this difference verſ 11. where the Apoſtle firſt denies the ground of this difference to be in their works, which he confirms by obſervation of the time, when the teſtimony of their different condition was given; they being yet unborn, &c.

2. He ſo denies it to their works, as he aſcribes it unto God; *Not of their workes, but of him*, that is of God; Therefore ſo denyed of their works, as likewiſe of themſelves: the originall and ſupream ground of their difference not being of themſelves but of God.

3. It is ſo of God, as that it is of his purpoſe of Election and Reprobation; For the purpoſe of Election it is here laid down; the purpoſe according to Election, being as much as the purpoſe of Election, or that purpoſe whereby God Elects; for the purpoſe of Reprobation, it is here divers wayes intimated.

1. In the ſpecifying of this purpoſe of Election, which becauſe it is a purpoſe of choyce in regard of *Jacob*, muſt therefore be accompanied with a purpoſe of reſuſall, in regard of *Eſau*, which purpoſe of reſuſall, is the purpoſe of Reprobation.

2. In the removeall of works as the ground of their difference, as well evill works denyed the ſupream ground of *Eſau's* ſervitude, as good of *Jacobs*

Jacobs Dominions, of Esau's hatred, as of Jacobs love.

Therefore another ground must be found for *Esau's* condition, as well as for *Jacobs*, which can be no other then what is hinted concerning *Esau*, in that which is exprest concerning *Jacob*.

3. The different state and condition of the parties here instanced; if onely the purpose of Election as it is here exprest, had been understood, well might beloved *Jacob* as the object of it be mentioned; but what place for hated---*Esau*, in reference to Election? That the Apostle then gives this double and contrary instance, remove what might be imagined grounds in themselves from both; (from *Esau* especially, that which alone might be conceived a ground in him) ascribes the condition of the one expressly to Gods purpose as the originall ground; it must needs be that the contrary purpose of God, is likewise the originall ground of the others condition; hitherto, that it is not of works, that it is of God; that it is so of God, as of his purpose of Election and Reprobation: Now follows.

4. It is so of the purpose of Election (on *Jacobs* part) as that *it may** *abide*. And therefore slyly, So of God according to the purpose of Election, as of him that calleth; in our Call we receive faith, and that renewing work of the spirit, whereby we are brought into the state of life; it is then so of God according to the purpose of Election, as of him that by vertue of that purpose gives faith, and brings into the state of life; by the renewing of the holy Ghost; and thus his Election remaines firme for the issue of it, eternall life to the Elect, as borrowing nothing, depending

ing on nothing in man, but undertaking and giving all: hence it is manifest, when the Apostle shuts out works, he shuts out as wel works foreseen as done, because expresly for Election; so denyes it to be of works, as that it shall be of God; but if of works foreseen, it was of our selves, so of God as of his purpose, which (we shall see by and by) cannot be built upon any thing but himselfe; so of his purpose as that it may abide without change, and therefore must have a firmer foundation then works foreseen, or indeed any thing foreseen in man: and therefore so of God according to his purpose, as of him that calleth; therefore shuts out not works onely, but faith too; faith not onely acted but foreseen. 1. it is not thus; nor of works, but of him that believeth; but not of works, but of God. 2. Nor thus; not of works, but of him that justifieth; but thus, not of works, but of him that calleth; justification supposeth faith, in our call we receive faith; it is then of God according to the purpose of Election, not as of him that foresees either works or faith, but as of him that gives faith; and therefore cannot fore-see it antecedently to his purpose, but in his purpose of giving it: And now that the fore-sight of evill works, or of any thing in man, is not the first ground of his perishing condition; but in *Esau's* case evill workes fore-seen have no more to do, then wrought, as to the point in hand we shall make it appear in these two Conclusions.

1. That the different purpose of God electing some, refusing others; is the first ground of their different state, who embracing the truth are saved; and who rejecting the truth are damned.

2. That

2. That this purpose is not built, doth stand nor depend upon any thing in man, but wholly of it self.

These two Conclusions as they are clearly be made good from the Apostles discourse hitherto, so will the confirmation of them make good the thing in hand.

For the first we have seen it in *Jacob* and *Esa* and they are speciall instances to conculde the generall question about the Jewes, the Nation generally refusing the Gospell, and so perishing the remnant imbracing it, and so obtaining life as is cleare by the Apostles discourse, which afterward he enlargeth to all mankind.

For the second, (setting aside that the Apostle hath carryed the purpose of Election and Reprobation, in a parrallel strain) let these arguments conclude it.

1. Whatsoever is done, God either doth it the first worker, or permits it to be done, as the supream Ruler. 'Tis cleare, if God will neither have an hand in doing it, or suffer it to be done, it cannot be done; * Nothing is done without the will of the Almighty that it should be done, he either suffering it to be done, or himselfe doing it; *Augustine*. Further, whatsoever is permitted to be done, as the evill of sinne, requires some concurrence with God, (*In whom we live, and move, and have our being*) for production of that Act, to which as by man done, since cleaves inseparably, otherwise second causes in the producing their acts, should move independently upon the first cause, and the Creature should Create.

Therefore onely so far doth God fore-see before all time, what shall be in time, as he sees his

* *Enchirid.*
ad laurent.
c. 95.

own

owne will, either for the doing it, or permitting it to be done, for affording that concurrence without which it cannot be done.

The will of God then before all time, that is, his decree or purpose for the being of such or such a thing in time must be the ground of his fore-sight that it shall be, and therefore in order of nature before it, and so his purpose meerly of himselfe: For still whatsoever can be imagined fore-seen, as that which shall be, to move his will, that it may be fore-seen, as that which shall be, must of necessity suppose his will that it shall be.

For further clearing this truth, (though indeed it is a truth that shines so clearly in its own light, as well might forbid all further clearing) consider, of things that are not; Some are only possible, and may be. (*God can raise up children to Abraham of the Stones;*) Some are future, and shall be, both known to God: But how is this knowledge differenced? All things possible he knowes in his own power; all things future in his decree.

Secondly, if God fore-see what shall be, in order of nature before his decree that it shall be, otherwise then in his decree, then is he dispoiled of all liberty, both in his decree, and for his decree. 1. In his decree; if he will decree, he hath his rule before hand from the creature, what he fore-sees antecedently to his decree shall be; therefore because it shall be, doth he fore-see that it shall be, then hath he no liberty left to decree otherwise, but either his decree must be frustrate, or contradictions must be true; Such a thing shall be, and therefore God hath fore-seen that

* Once bee
commanded, he o-
beyes al-
wayes.

it shall be; the same thing shall not be, God hath decreed that it shall not be: But for as much as both these cannot be true, God must be content to stand under the most fatall necessity that is imaginable; The sum of the Stoick fate was, * *Semel iussit, semper paret*, here it is *Nunquam iussit, semper paret*; he must obey what is prescribed by the creature, even there where subjection is fatall bondage in the determination of his will, how unreasonably are the adversaries of the truth wont to raise clamours against that necessity which man stands under upon supposal of Gods decree? That second causes should by the first cause be determined, so as upon supposition of the first causes predetermination, to work onely to that issue which is predetermined. (the same conditionall necessity being undeniable upon their own supposition of fore-sight:) In the mean time for the manner of their working, rational & free agents left free in their working, the same decree that determines them to one issue determining them likewise to work freely to that issue; all this is orderly and faire: The first cause herein having its due preheminance, the second cause in due subjection, yet without all impeachment, but to lay the first cause under the seconds foot, and that when in its weakest state; not in being, but that which shall be, is to raze the everlasting foundations: Thus is God dispoiled of liberty in his decree. Secondly, What liberty hath he for it? Such a thing shall be, is fore-seen of him before his decree; what place is there now for his decree? in his decree he playes but an after-game, it will be, whether he decrees or no; how is this becoming the Divine Wis-
dome

do me to decree that which is sufficient enough to be,
before he determine any such thing? To what
end is such a decree?

Thirdly, by the different condition of men,
according to Gods different purpose of Election
and Reprobation, is God finally and eternally
glorified; if then God hath not determined
merely of the Counsell of his owne will, and ac-
cording to his purpose within himselfe, their
difference with the whole order of it; he hath not
of himselfe determined his own state of eternall
glory, but it comes to passe occasionally from
the creature, as he light upon it at peradven-
tures, according to the uncertaine working of
the fickle creature, it is so now, it might have
been otherwise: *Adam* fell, so way was made
for the eternall manifestation of Gods revenging
Justice, and sparing mercy in *Christ*, he might
have stood for ought that God determined, and
so, for ought that he determined, such a way of
glorifying himselfe might not have been; so all
the great works; mans finall state, Gods finall
glory, the giving of *Christ*, the whole method
of salvation by *Christ*, are occasionall from the
creature, not originally from the Counsell of
God, but as the creature hapt to put him upon
these things: But is there any thing more prime-
ly than both in Scripture and to true Reason,
then that the first thing in Gods aime in order
to all his works is his glory? Did he not make
all things for himselfe? Are not all things of
him, from him, to him? Is not he the supream
great, and therefore all things must be subservi-
ent to his glory? Is he not the supreme good,
and therefore lovely above all? therefore loves

himselfe above all? therefore makes and orders
all things for his owne glory? There is a natu-
rall obligation of justice to himselfe whereby
he cannot but set up his own glory, as the white
to which all his workes shall be directed, that
then being first in his eye, as the end of all, and
that way whereby he is unto all eternity glorifi-
ed, being pitch't in his counsells, he must needs
order and administer all things making there-
to, and therefore by vertue of his owne glory
decreed, he decrees the whole Series from the
first step to the last tending thereto. Hence then
it is manifest, that this purpose of his for the dif-
ferent state of men, it is meerly of it selfe, above
all works good or evill, faith or unbelieve, above
the fore-sight of all, comprehending these with-
in it, appointing and ordering them, which will
yet be further clear by the Apostles discourse.

THE
The Apostle Paul in his Epistle to the
Romans, chapter 8, verse 28, says, "All
things that are wrought in us, according to
the will of God, shall work together unto
our good." This is a very clear and
express declaration, that God's will is the
cause of all things that are wrought in
us, and that all things that are wrought
in us, according to the will of God, shall
work together unto our good. This is a
very clear and express declaration, that
God's will is the cause of all things that
are wrought in us, and that all things
that are wrought in us, according to the
will of God, shall work together unto our
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of all things that are wrought in us, and
that all things that are wrought in us,
according to the will of God, shall work
together unto our good.



THE SECOND SERMON.

ROM. II. 7.

*But the Election hath obtained it, and
the rest were hardened.*

*Ver. 14. to the 19. follows an Objection, with the
Answer.*



He Objection, ver. 14. the Apo-
stle knowing how endlessly the
flesh will cavil against this truth,
layes down and prevents an Ob-
jection here, *What shall we say then,
is there unrighteousnesse with God?*

This is the charge of mans corrupt reasoning a-
gainst God, arising from the Doctrine of Prede-
stination.

The summe of the Objection is this: If God
deal so unequall with them that in themselves
are equall, then is he unrighteous, but according
to the Apostles Doctrine so it is; for thier works
good or evill come not at all into account with
God as Motives to his Will one way or other for
his decree; therefore he is unrighteous.

C 3

For

For answer; 1. The Apostle detests the consequence of the proposition. Though God deale so unequally (in regard of his decree) with those that in themselves are equall, yet farre be that blasphemy from any to charge him with unrighteousnesse.

2. He Vindicates the righteousness of God :

1. In points of Election, vers. 15. 16. Vers. 15. By that soveraigne liberty which God hath for willing, and decreeing mercy to whom he pleases, meerly because he pleases, for which he quotes *Exod. 33. 19.* whence vers. 16. he laies down a generall conclusion; *So then it is not*, &c. the meaning; it is not by any, either good desires in man (*it is not in him that willeth*) or good endeavours of man, (*it is not in him that runneth*) that God is prevented in his decree, but his decree is wholly of it selfe; for mercy, because he will have mercy; (*But of God that sheweth mercy*)

2. In point of Reprobation, the Apostle shews the same Liberty of proceeding meerly according to the will of God in the instance of *Pharaoh*, for which he quotes *Exod. 9. 16.* and thence concludes a full and equall liberty in God, both for Election and Reprobation.

1. For the instance of *Pharaoh* vers. 17. Two things are affirmed. 1. That God raised him up, which comprehends his bringing into the world, his preservation, his advancement to the Throne, his singling out to stand in opposition against the Lord, his obfirmation in that wickednesse of his -- 2. The end of it, that God by powerfull destroying such a wicked Tyrant, might glorifie his great name.

2. Now that God made use there, of the same liber-

liberty appears : First by the connexive particle (*for*) which relating to the former verses, where that Liberty had been asserted insinuates here the like. 2. By the conclusion, ver. 18. which avoucheth the same liberty here as formerly in Election; and the Apostle drawing this conclusion for that part of it which concerns Reprobation, from the 17. vers. as appears by the illative particle (*therefore*) he gives us to understand, that what is said of Gods raising up *Pharoah* is so to be conceived, as that therein that soveraigne liberty whereby God proceeds meerly according to his will is imported.

Observations.

1. From the Objection ; How hardly flesh and blood relisheth the true Doctrine of Predestination, it will rather rise up to a peremptory and blaiphemous charge of unrighteousnesse against the Lord then yield to it. The pride of man will not endure the true Doctrine of justification, neither the pride nor guilt of man the truth of Predestination; hence in all ages it found so much opposition, in *St. Austins* time by the *Pelagians*, after him by their successors; since the time of Reformation, *Stapleton*, *Bellarmino*, and the whole Nations of the *Jesuits*, with other perverse Hereticks, as *Castellio* against *Calvin* and *Beza*, *Arminius* against *Perkins*; and now the Hereticks of our times, who have made a compound of the former Errors against this truth.

From the Objection and the answer together.

1. That the Apostle laid down as well the Doctrine of Reprobation as of Election, in the former verses; because this Objection thence arising

rising takes in both, and the answer Vindicateth God in both.

2. That what was formerly taught by the Apostle in the instance of *Jacob* and *Esau*, for the dependance of their different condition originally on the decree of God, concerns not only themselves, and the Jews, but all men, because here are generall conclusions laid down, vers. 16. 18. and in *Pharaoh* an instance of such as are out of the Church, so that all the world as well as they of the visible Church, are differenced by Gods decree.

3. That neither works good or evill, faith or unbelief, so much as foreseen prevented the decree of God, but were prevented by it; for if so, 1. There had been no place for this objection, the Apostle in starting it, teacheth us his meaning in the 11th v. to shut out all respects in the Creature. If God loved *Jacob* upon faith or good works fore-seen, hated *Esau* upon unbelief or evil works fore-seen, here had been no place, no, not so much as for corrupt reason to question Gods righteousness; for then had he dealt unequally, not with those who were equall, but unequall in his sight.

2. For the answer to the Objection, it Vindicateth the Lord upon another ground, his soveraigne power of dealing with man herein meerly according to his will; how easily had the Objectors mouth been stopt by mentioning their different qualifications fore-seen, if that had been the truth?

4. Whatsoever the Scripture holds forth for the will of God, we are thence to conclude it just, or (if it arise above the respects of justice in the usual sense, which supposeth an object of reward)

at the least not unjust : So the Apostle, because it is Gods will to have mercy on whom he will, and harden whom he will ; that is to ordaine whom he will unto mercy, and whom he will unto wrath hardning thereunto, this ordination of his arising above all good or evill, so much as fore-seen in the Creature, he therefore concludes it just ; suppose we can no more comprehend the righteousness of God in such a way of his, then we can the mystery of the Trinity, we must not therefore denye it to be his will, because we cannot fathom the righteousness thereof, but because the Scripture affirms it his will, we must conclude it righteous.

5. That not onely comparative Predestination is above all different respects in the creature, but single above all respects, whether in Election or Reprobation.

Some grant that thus far it is clear in the Apostles discourse, that *Jacob* and *Esau* were equal, as represented to the decree of God; and what difference was betwixt them flowed originally from the decree, & therefore God in chusing one, refusing the other proceeded meerly according to his wil, that if the question be, why did he chuse *Jacob* rather then *Esau*? or why did he refuse *Esau* rather then *Jacob*? no other answer is to be given but meerly his will : This for comparative Election and Reprobation, but then for single, they thinke there is in all men a necessary qualification one and the same; the consideration whereof is in order of nature, before the decree either of Election or Reprobation, and that is the corruption of nature over all men, and all alike; hence they make the object of Predestination man fallen,

len, not comprehending within it, the creation and the fall, but stating it below both.

Against this opinion, the three arguments formerly used to prove the purpose of God to be wholly of it selfe, will conclude ; we shall have further occasion to discusse this more fully upon the next verses, for the present, let us see how far what the Apostle hath here argued makes against it, concluding rather the decree of Predestination to arise above both the fall and the Creation, and to have for it's object, man not yet Created, in divine consideration.

1. From the Objection ; there had been little reason for it, had fallen and sinfull man been the Object, For when all had deserved to perish, what colour of unrighteousnesse was there, that God should decree the saving of some in mercy, leaving others to perish according to their desert ?

2. From the answer ; The Apostles answer is from Gods soveraigne liberty of disposing of man according to his Will : but had fallen man been the object, an answer more satisfying the adversary, lesse lyable to exception had been ready at hand to this purpose ; for as much as all men have deserved to dye, had God so determined, all he had been just, that he ordaines some to life, it is his mercy.

3. From the following discourse which clearly setteth forth man as not yet created to be the object, raising this decree of God above both the fall and the creation ; and being the continuance of the Apostles former discourse, concludes the Apostles meaning the same, in the former discourse.

Veri

Verse 19. *Why doth he yet complaine? who hath resisted his will?* The meaning; by what right doth God find fault with man, and punish him for his sin, forasmuch as it is his will to harden him in sin? the former Objection chargeth God with unrighteousnesse; this with tyranny. For answer.

The will of God is his $\left. \begin{array}{l} \text{Decreeing} \\ \text{Declaring} \end{array} \right\}$ will.

His decreeing will determines what shall be; his declaring will shews, 1. What is mans duty. 2. What God accepts when it is performed; it is here the decreeing will which no man can resist, his declaring will is so often resisted, as sinne is committed; and the strength of the objection is in this, that man in resisting his declaring will, *viz* what he commands, and in the performance whereof he would be well pleased; doth yet not resist his decreeing will, so the Objection clearly formed is this; If God have decreed that man shall sin and be hardned in his sins, and no man can resist this decree of God; by what right can he punish man for his sin? For answer, the Apostle grants what the objection alleadgeth; denies what it would conclude, by pleading Gods absolute sovereignty over man; and in his sovereignty, his liberty for disposing of man, meerly according to his will, his will no way taking rise from any thing in man; and this by checking the insolency of man in thus contesting with his Creator, forgetfull of his Dominion over him, which by comparison is illustrated, *vers. 20.* and this comparison specified, and further cleared by instance of the Potter and his clay, *ver. 21.*

The

1 1 1 1
The Potter, God.

The Clay, Mankind.

2

2.

The Potters power
over the Clay.

Gods Dominion over
man.

3.

3.

The Clay in the
lump not yet for-
med into Vessels.

Mankinde not as
yet Created.

4.

4.

Of the same lump.

Of mankind equal-
ly represented.

5.

5.

One Vessell to he-
nour, another
made to disho-
nour.

One man created for
eternall life, another
for the day of
evill.

Now let us see from this Objection, and the answer to it; whether man fallen, or man not yet created, be the Object of Predestination? whether the sin of the first man, and in him the corruption of all men be considered before the decree? or whether the decree of God comprehend within it, the sin both of the first man and of all men; this by certain steps,

1. The objection taking for granted, that men are hardned in sin according to the decreeing will of God, it is not denied by the Apostle, but justified: but whether doth the consideration of sin

in the parties to be hardned, move God to that decree of hardning them; or doth that sin for which they are hardned, fall within the decree of God?

Ans. Though God fore-see that they shall sin before, he will harden them in their sinne, their hardning being a judgement upon them for their sin; yet doth not the fore-sight of that sinne go before his decree of hardning in sin, but he decrees of his meer pleasure. 1. To permit them to sin, in order to hardning. 2. To harden them in sin order in to condemnation.

1. Otherwise there was no place for this Objection, for it is granted on all Hands, that upon sin committed it is just with God to harden, and it will follow by like reason, that upon the fore-sight of sin to be committed; and this without the decree of God, it may be just with God to decree to harden; and there is no more colour of objecting against God in the latter, then in the former.

2. Neither otherwise doth it suite to the Apostles former discourse; the decree whereby God wills the hardning of the Reprobate, is the same with that whereby he hated *Esau*, as is cleare by the thread of the Apostles discourse, from ver. 13. to 19. but that riseth above all respect of sin to be committed, v. 11.

Hitherto we have gained this step, that those actuall sins in recompence whereof, by the righteous judgement of God, the Reprobates are hardned unto death, fall within the decree of God, are not fore-seen without his decree, as Motiues to his decree, but are by him decreed with intention of hardning for them.

But

But then secondly, Doth not the consideration of naturall corruption by the fall, go before this decree of God, and thence the justice of God more clear, that though he decree to permit sin in order to hardning; yet is it onely sinful in man so considered in his decree, fallen into a state of sin without his decree, that he so decrees to permit to sin?

Answer, But then still what place for the Objection?

That God may harden men for sins committed is granted on all hands, that he is not bound to recover fallen man; but may leave him to commit those sins for which he is hardned, is likewise granted, that he may find fault with, & punish with eternall wrath hardned sinners, is likewise granted, supposing then the corruption of nature in the eye of God before his decree of hardning the Reprobate; there is no place for this Objection, except we shall say that God must decree either not to suffer fallen man further to sin, or not to harden any sinners in sin, or not to punish hardned sinners; but this is contrary to what by all is granted.

Thus far the Objection makes for man, considered as not yet created, to be the Object of Predestination.

Now for the Answer: It will make it yet more clear. Where 1. The Apostle pleads Gods absolute power over man, by right of Creation, vers. 20. 21. 2. Expostulates for further clearing, 1. The speciall end. 2. The righteous execution of his decree. v. 22. 23.

1. He pleads his absolute power and sovereignty or dominion, vers. 20. who art thou that answerest

wereft again, by way of conteftation with God,
 God is fo far above thee, and hath that Domini-
 on over thee, that he is not lyable to give an ac-
 count of what he doth concerning thee.

2. This power over man, not as created (much
 leffe fallen) but as to be created : fhall the thing
 formed, fay to him that formed it, why haft thou
 made me thus? We here fee by the Apoftles answer,
 the mind of the Objection, which was to charge
 God with Tyranny : that he decrees to harden
 the Reprobate in fin, upon fuppofall that this de-
 cree of his rifeth above the confideration of man
 as created ; and in his decree of Creation, he
 hath this intention : *Why haft thou made me thus?*
 which is yet more exprefly in the next words,
 what power the Potter hath to make Veffels for
 different ufe, honourable or difhonourable : the
 fame power hath God to Create men, fome for
 Obfervation, others for deftruction, *Prov. 16. 4.*

Now fuppofe man fallen had been the Object,
 a ready and fatisfying answer had been rather
 from Gods righteoufnefs then dominion : to this
 effect. 1. That though God decrees to harden
 the Reprobate in finne, yet he fees them firft as
 finners, and that without his decrees. 2. He
 decrees to harden them in a certaine order,
 1. Not to recover them from their finfull
 ftate, but fuffer them to multiply their trans-
 greflions. 2. To harden them by way of righteous
 judgement for thofe transgreflions of theirs, ac-
 cording to this order of the decree ; that it takes
 its rife from the fin of man antecedently to his
 decree; the plea of Gods righteoufnefs muft clear-
 ly have fatisfied even a cavilling adverfary : for
 who can doubt but when man hath fallen with-
 out

out his decree, God is not bound to recover him from sin; or that when his transgressions are multiplied, the Lord may not harden him, that withhold such works of his Spirit as he formerly afforded him, after sinfull mans manifold abuse of them, and deliver him up fully to his own heart and Satan. That alone which requires the plea of Gods power is, that the first step here is according to Gods decree, and his decree of Creation is accompanied with this intention: It is well observed by learned Cameron that for the properties of God, some of them are conversant about the object already constituted, such are his mercy and justice, some about the constitution of the object, such are his wisdom and power, the power of God is here so pleaded, not as supposing man created and fallen in the knowledge of God, but to be created and to fall by the decree of God, the apprehension then of man considered as sinfull, to be the object of the decree, it is first against the nature of the Apostles argument here, which is power, or dominion, not justice.

2. It is against the prosecution of it; 1. *Shall the thing formed say to him that formed it, Why hast thou made me thus?* according to that conception it should have been thus rather, *Shall the thing desired say to him that formed it, Why hast thou made me thus?* 2. Hath not the Potter power of the same lump, &c?

1. They who will have the difference to arise from faith or works fore-seen, suppose here not one and the same lump, but two, and those very different lumps.

2. They that will have man as fallen, the ob-

ject of Predestination, will not allow the Potter power to make vessells for dishonour of any other lump then that which is first corrupt and marred, just contrary to the purport of the Argument; Where is the Potters power then over his clay?

Thus we have seene from this Objection and Answer to it, man considered as not yet created, the object the of Predestination: Let us now adde another Argument from the Angels.

The purpose of Election and Reprobation for the Angels hath them for the object as not created, or it is of workes; one of these two must needs be, because there is not in any one Angell fallen the corruption and fall of the rest, as in man; but that it should be of workes is to be denyed upon the same grounds that it is denyed for man, they that grant that in man it is not of workes, yet will have man considered as fallen; the object, are here troubled to extricate themselves; for if it carry with it many absurdities, that mans Election or Reprobation should be of Workes or Faith so much as fore-seen, as they grant it doth, the same must likewise be granted in case of the Angels for workes.

If it may without absurdity be granted for the Angels, that they are to be considered in the purpose of God as to be created, then may it likewise in man, and if it may it must, for the Scriptures sound cleare enough that way; onely they, for avoyding as they thinke, some absurdities, interpret them another way.

D

Est

Let us adde another Argument to cleare the Doctrine
of absolute power in this point.

If in another case of equall concernment the
Lord proceeds according to his absolute power
then without all absurdity is it to be granted
here; but so it is: For instance.

1. The imputation of *Adams* sinne to all his
Posterity: By what rule of regulated justice am
(conceived in the womb five or six thousand
years after *Adams* sin) charged with that sinne
his? Would this be warrantable betwixt man
and man, that by the Fathers offence against his
Prince, all his succeeding Posterity throughout
all generations should be lyable to death? Or
indeed any of them who were not so much
borne or conceived when the Father committed
his trespasse? Will it be said in case such a Co-
venant be made, it is warrantable? But by what
rule may such a Covenant be made? or if made
how not more warrantably broken then kept?

2. Imputation of mans sin to Christ, and
him punishing the sinnes of all the Elect: Might
any Prince hang, draw, and quarter the most in-
nocent and noble Peere in the Kingdome, and
even the Kingdome heire, and the sonne of his
loynes, thereby to acquit a company of wretched
Traytors? Yet all this most just in God, because
he hath this absolute power over man, and even
over the humane nature of Christ; that Christ
was willing to undergoe this, alters not the case
in point of justice, for hereunto he as man, was
appointed and created by the Father, and
if it had been possible that Christ, as man, could

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could have refused it, he had therein sinned.
What is it then that carries so many to pitch
upon the corrupt Masse?

1. A meer fallacy, for as much as Election is
a decree of mercy, Reprobation of justice; the
one for saving, the other for condemning fallen
and sinfull man; therefore here is sinne con-
sidered before the decree; sparing mercy, and
condemning justice, necessarily supposing
sinne.

Ans. 1. All that can hence be concluded is,
that the decree determines that sin shall be before
either the salvation of the Elect, or the condem-
nation of the Reprobate; but not that the consi-
deration of sinne, as that which shall be, is be-
fore the decree, or the fore-sight of it a motive
to the decree it selfe; see a cleare instance: The
decree of Election is a decree of saving all and
onely persevering believers, (for those of years;) of
Reprobation for condemning all and onely
impenitent sinners; therefore salvation suppo-
seth sinall perseverance in faith, and condemna-
tion sinall impenitency in sin, and that according
to the decree, yet the decree it selfe doth not sup-
pose them, and take its rise from them, but com-
prehends them, and ordaines them, otherwise it
was of works, (faith in this consideration put-
ting on the nature of works, as making the pur-
pose to be of the called rather then of the cal-
ler) contrary to the Apostle *Rom. 9. v. 11.* This
mistake supposeth whatsoever is required to the
execution of the decree in the last act of it, must
be fore-seen without and before the decree as a
motive to it, whereas the decree it selfe ordaines
whatsoever makes for the execution of it in the

last act. Another familiar instance : A man pur-
poseth to leave his name behind him when he
dyes in a legitimate off-spring, this cannot be
without a wife; now according to that mistake
he must fore-see that he shall have a wife before
he purposeth any such thing, and the fore-sight
hereof must be motive to him for purposing so
to leave his name in his Posterity; whereas it is
clear in true consideration that because he pur-
poseth to leave his name, he therefore purpo-
seth to take a wife, nor doth he any other way see
before-hand that he will have a wife then in his
owne purpose: That decree which determineth
the end comprehends likewise the meanes to that
end, otherwise it would be a decree to no end,
a purpose to no purpose.

2. Because the sinne of man is in order of time
before either his salvation, or condemnation,
that God might be glorified in his sparing mer-
cy upon some, in his revenging justice upon o-
thers; therefore must that intention of his sinne
be in order of nature after Gods intention of
glorifying himselfe, for whatsoever makes for
the accomplishment of the end, as the meanes
thereto, is appointed in order to, and by vertue
of the end it selfe fore-appointed. Hence that
well known rule, What is first in intention, is
last in execution; Instance, a man builds an house
in such a place, of such a forme, of so many
roomes for himselfe to dwell in, the last thing
here in execution is his dwelling in the house,
but it was the first in his intention, and therefore
for the conveniency of his dwelling did he pro-
vide materials, build in such a place, in such a
forme, &c. Hence if God fore-see the sinne of
man,

man, as that which should be, before he decreed the glorifying himselfe in the salvation or condemnation of sinfull man; then did he intend to permit sin (without which permission it could not be, and therefore without the intention to permit it, could not be fore-seen) before he intended so to glorifie himselfe, but the permission of sin being first in intention, must be last in execution; therefore man must first be condemned or saved, and then permitted to sin: So great an absurdity doth that mistake run upon.

Therefore to couclude; 1. Election is a decree for sparing mercy, Reprobation for revenging justice, rather then of them, each of them being an act of absolute and arbitrary power, favouring or refusing to favour, meerly at pleasure.

2. Yet there is a twofold justice in God.

1. Towards himself, whereby he doth for himselfe whatsoever his wisdom dictates to be for his owne glory.

2. Towards the creature, whereby he disposeth good or evill to it upon certaine conditions.

In the former sense, Election and Reprobation both are acts of justice, God is to be justified in whatsoever he doth becomming his wisdom for his glory.

In the latter sense, they are for justice and mercy, rather then of them. This for the first ground of that mistake,

2. A needlesse feare; they are afraid to affirme that God decreed and willed the fall of Adam, lest they should thereby make him the Author of sinne,

Answer.

Ans. 1. To be the Authour of sinne is so
act as to stand under the guilt of sinne, to be un-
der the guilt of sinne supposeth subjection to
law against which we act: Now let such a law
be shewed against which God offends in decre-
ing that man (take it of the first man, and his
first sin) shall sin.

2. Doth not God will the fall of Adam? How
then?

1. Is it against his Will? But he is Omnipotent.

2. Is it without his Knowledge? But he is Omniscient.

3. Is it beside his Will? But 1. Not one hair
from the head, nor a sparrow to the ground, nor
the issue of the lot in the lap without his dispo-
sing. 2. Then did he not determine what should
be the end of man, when he intended to create
him, nor what his course; by the same reason
the same is to be said for the Angels, nor how
he would be glorified in the final state of men
and Angels, nor the giving of Christ, nor the
Gospell in the world, the whole Oeconomy of
mans salvation and condemnation, of the King-
dome of God here, and in heaven, of redemp-
tion of Christ, and thereupon his glory, all origi-
nally beside the will of God ordered occasi-
onally: I had as lieve subscribe to that wilde
Philosophie which teacheth the world to be
made of the casuall concurrence of Atomes, as
to this more wilde Theologie, which teacheth the
whole administration of this world, and that
to come, to come about meerly casuall and oc-
casionally.

We have formerly upon *Rom. 9. v. 11.* in the

first

first Sermon laid down three arguments, proving the purpose of God to be meerly of it selfe, which will here fully conclude that both the sin of the first man, and all sins whatsoever are decreed by God, let us forme them to this particular.

1. He decrees to permit sinne (otherwise he could not so much as fore-see it, as was there manifested; againe, whereas he in time permits it, if he did not before all time will to permit it, it is with him according to mans weakenesse, counsels arise in his breast anew) therefore he decrees that sin shall be upon his permission, the permission of sinne cannot be conceived to have no further end, but that it should rest meerly in the act of permission, and indeed the permission of sin doth involve the being of it upon permission.

Further, forasmuch as there is no evil but in good, and in every sinfull act we have to consider the act, and the sin cleaving to the act, the act and that which is good he works, who is the first cause, the fountaine of being and goodnesse, in whom we move, the sin cleaving to the act he permits: Hence in *Josephs* sale by his brethren, the crucifying of Christ, the dispoyling *Job* of all he had, &c. the will and the hand of God are owned; If God had not willed the crucifying of Christ, (and what greater sinne?) how had he willed the salvation of man by Christ? which yet he willed from all eternity, *Ephes. 1. 4.* Again, if God willed not the fall of *Adam*, (and it was the mother of sinne) how did he will the salvation of man by Christ? it being the first step making way thereto; this leads to the

2. He that from all eternity wills that end which

which cannot be brought to passe without being of sinne, he wills that sinne shall be, God wills that end, the glorifying of his sparie mercy tempered with his justice in Christ, in the salvation of some, his revenging justice in the condemnation of others; and this way of glorifying himselfe necessarily suppoth sinne, there being no place for that kinde either of mercy or justice without sinne; therefore he wills that sin shall be, and the first sinne as well as any other, without which the other had not been. Hence,

3. Though sin be not good but evill, yet that sinne should be, it is good, good forasmuch as it is necessarily conducive to his glory, he having set downe in the counsell of the Will in such a way to be glorified, but God wills all good; therefore he wills that sinne shall be: Sin is evill, therefore it falls not under the Will of God to approve it, that sin should be is good, therefore it falls under the Will of God to decree it. Hence

* Enchi-
rid. c. 69.

* St. *Augustin*, It is not to be doubted but God doth well, even in suffering to be done whatsoever things are evilly done; for this he suffers not but by a righteous judgement, and truly whatsoever is righteous is good, although therefore those things which are evill, in as much as they are evill are not good; yet that not onely those things which are good, but which are evill too, should be, is good: * Whence after a wonderfull and unspeakable manner, it is not brought to passe beside his Will, that even against his Will it is brought to passe not beside his Will decreeing, which is against his Will approving.

* Enchi-
rid. c. 100.

4. For that Argument taken from the liber-

of God both in and for his decree, apply it hereto his Will, when he permits sinne, whether the first sin, or any other, and it will conclude his will necessarily determined beforehand by the creature, except we will grant, that he freely of himselfe decreed those sins to be; many other Arguments might be added. As,

5. Otherwise the Will of God is not the first in the order of causes, is capable of motives from without, both which are clearly against the perfection of the Divine Nature, otherwise God is not so perfectly happy, but there is a happinesse imaginable beyond his happinesse: It is greater happinesse that all things whatsoever be fully according to his Will, then that any thing be besides it; and therefore forasmuch as God is perfectly happy to the greatest perfection imaginable, it must needs be his Will that those things should be, which yet he approves not as good, but approves as good, that they though not good, but evill, be.

Another Objection yet against this absolute power of God: Did God make man to damne him, and to this end decree that he should sin?

Ans. The Scripture doth not much abhorre from such like expressions, *He made the wicked for the day of evill, vessels of wrath fitted for destruction, &c.* but not according to the meaning of this Objection doth it use them, which holds forth thus much, as if the torments of Perishing sinners should be the *Terminus acquiescentia* in the breast of God, that wherein he rests, as wherein he hath obtained his end, as willing their condemnation for it selfe.

God wills the condemnation of a Reprobate

hate from himselfe, and for himselfe, not for
 selfe; for it selfe, he neither wills the condem-
 nation of the Reprobate, nor the salvation of the
 Elect, but he wills all things, and hath made
 all things that are made for his owne glory;
 therefore he hath not made man either to damne
 him, or to save him, in that sense, but having de-
 termined to glorifie on the one hand his mercy
 tempered with his justice; on the other, his re-
 venging justice in mans finall condition, he
 needs determine thereupon, as the entire means
 without which that end could not be brought
 passe, both to make man, and to permit him
 sinne, and to recover some from sinne, and save
 them, to harden others in sinne, and condemn
 them; so that the condemnation of the Repro-
 bate is not the end of Gods decree, but part
 that meanes whereby the end, the glory of
 revenging justice is accomplisht; therefore when
 it is said, he made the wicked for the day of
 vill, it is said withall, he made all things for his
 selfe, vessels of wrath fitted for destruction
 withall that he might shew forth his wrath, and
 make his power knowne. And now we are come
 to the second part of the Apostles answer, where
 he expostulates, first, the supreme end: 2. The
 righteous execution of Gods decree.

1. The supreme ends: What if God will
 to shew forth his wrath, and make his power
 known, v. 22. and that he might make known the
 riches of his glory, &c. v. 23.

We have seene formerly that which occa-
 sions the Objection, v. 19. must needs be the decree
 of God, in that it ariseth above the fall and crea-
 tion of man: To this therefore the Apostle hath
 respect,

spect; Which, first, he justifies by the ends God
 propounded to himselfe, The glorifying his ju-
 stice and mercy. The glory of God is the end of
 all things, *Rom. 11. 36.* as all things from him, so all
 things to him; and as God is to be glorified of
 all things, so is he all manner of wayes to be glorified,
 all his Attributes displayed, his Wisedome,
 Power, Holinesse, Mercy, justice, &c. this is by
 his Divines called the good of the Universe, by Uni-
 verse understanding all things created as one en-
 tire frame, so making (as it were) a clear Look-
 ing Glasse, wherein the Majesty of God shines
 forth, the good of the Universe that resplenden-
 cy and lustre of the Divine Majesty, in the mani-
 festation of his perfections in all things: The
 wisdome of God therefore dictating this way for
 the glory of his Mercy and Justice, (those attri-
 butes into the glory whereof all the workes of
 his hands are finally resolved) God is hereby ju-
 stified in his decree; and indeed this is the onely
 justice which can have place in the decrees of
 God, that he decree nothing but what is becom-
 ing his owne wisdom for his own glory, (*Justitia
 indecentia*) and therefore the proposall of such an
 end as his wisdom suggests to be for his glory,
 doth alone justifie God. Yet so doth he decree to
 glorifie his Justice, as withall his Power, or his
 dominion over his creature, which refers still to
 the liberty of his decree; so that whereas it is affir-
 med, that they are vessells of wrath fitted for de-
 struction, this hath respect to Gods intention, or
 ordaining them to be such as the Potter makes at
 his pleasure his vessells, some for honor, others for
 dishonor; in vaine is that objection, that they are
 fitted of themselves, which is so far true that they
 corrupt

corrupt themselves, and are so fitted for condemnation, but withall here is reference to Gods intention, because his power or dominion is shewn over man to be created, as the Potters over his clay, according to *Pro. 16. 4.*

2. The righteous execution, God condemns till they have sinned, nay, he indures them sinning against him with much long suffering, nay, we may adde that which other Texts of Scripture hold forth, he condemns none, but withall they condemn themselves, in the midst of all their questioning the justice of God, and cavilling against it, their owne conscience gives testimony to the righteousness of God in condemning them. Hence then we are to distinguish betwixt the decree and the execution of it; In the decree the Sovereignty and therein the liberty of God hath place, and only that righteousness whereby he is just to himselfe, in being true to his own glory; In the execution of his decree, his righteousness towards creature hath place, in his decree he is not moved by any respect of sin, in the execution of his decree he punisheth not but for sin; his decree therefore is so absolute as withall regular: absolute in himselfe, regular for execution, as above sin, and without respects of sin, so much as fore-seene as a motion to his will: So it is his will that for sin, and for sin only shall the reprobate be condemned, and the end of his decree being the glory of his justice he can no other way condemn then for sin.

Thus have we seene the Apostles discourse of this great Mytery, which being opened we shall see the clearer and briefer in the rest,

THE THIRD
SERMON

ROM. 11. 7.

*But the Election hath obtained it, and
the rest were hardned.*



E shall now proceed to con-
firm the Doctrine :

1. For that part of it which
speaks to Election.

2 For the other of Repro-
bation.

1. For Election, let us thus
describ it.

It is the eternall decree
of God whereby he hath of meer love and good
pleasure, ordained effectually to eternall life, and
all blessings making for life in Christ, a certaine
number and those the fewest of men, to the praise
of his glorious grace.

In this description we have these particulars to
observe.

1. That Election is the decree or purpose of
God.

2. That

2. That it is his eternall decree.
3. That it is for eternall life.
4. That it is of persons, and that a certaine determined number singled out by name.
5. That it is of the fewest of men.
6. That it is of love and good pleasure.
7. Of meer love and arbitrary pleasure ab all respects in man.
8. That it is as for eternall life, so for all bings making for life in Christ.
9. That it is effectually hereunto.
10. That it is to the praise of the glorie grace of God.

* The word translated fore-ordained is *προορισμενος* fore-knowne, 1 Pet. 1. 20. Whence it is clear that fore-knowledge in Scripture language is not a mere prescience, but points out the decree of God; for who can think that God fore-saw in the humane nature of Christ any thing antecedent to his decree, whereby he was moved to unite it personally to the Son; so as in the divine person of the Son it should subsist?

1. That it is his purpose or decree, two wayes the Scripture here useth. 1. *προορισμενος* purpose. Scilicet. a setting downe before-hand, Rom. 9. 11. Rom. 8. 28. his purpose, and the counsell of his will, Ephe. 1. 11. 2. *προβλεψις*, his distinguishing purpose, translated Predestination; it imports to ordaine before-hand, such as within certain bounds and limits are to receive what others without those bonnds cannot partake of, Ephe. 1. 11. Rom. 8. 29. the eternall distinction and separation betwixt man and man, for their final state having here its first rise.

2. It is his eternall decree; If his decree, an immanent act in the breast of God, it must be eternall; nothing is new in God, though things be new from him: if this discourse should not be so clear to some, Scripture testimonie is clear, Ephe. 1. 4. Chosen us before the foundation of the world, so the Kingdome prepared for them, Mat. 25. 34. and the redeemer to bring them to that Kingdome, * 1 Pet. 1. 20.

3. It is for eternall life, Stapleton the Jesuit (an

and he hath others even amongst our selves to follow him) would put off what the Apostle hath about Election, *Rom. 9.* as though what is here spoken, aimed at the inheritance of the Land of *Canaan*, the birth right, &c. and not at eternall life; and they will have it, that what the Apostle there spake of Gods love to *Jacob*, and hatred of *Esau*, concerned *Jacob* and all his seed in common, and *Esau* and all his: and therefore to reach no further then the inheritance of *Canaan* for *Jacob* and his seed, and the destruction of *Esau's* inheritance, as exprest by *Malachi*.

But that it is for eternall life, is very clear.

1. In the 9th. to the *Romans* by divers Arguments.

1. From the Objection which was about the Jews refusing the Gospell, and so missing of eternall life; the Apostle in his with insinuating clearly as much, and in the following answer disputing upon that supposition.

2. The Apostle makes the distinction, which he derives from Election and Reprobation in *Jacob's* own seed, v 6. which he backs with the like distinction, in *Abrahams* and *Isaac's* Family; then deriving all from Gods different decree, gives *Jacob* and *Esau* speciall instances thereof.

3. The Apostle instanceth for Reprobation in *Pharaoh*, wherein if any man shall thinke he aimed not at eternall condemnation, which yet the Testimony of his hardning may evince, his following discourse will conclude it, and clearly determine this controversie; and therefore,

4. The Apostle concludes the Reprobates, Vessels of wrath fitted for destruction; and the Elect Vessels of Mercy, fitted for glory.

5. What

5. What he speakes of vessells of mercy for glory, he applies to the called of the Gentiles, as well as of the Jews: and can any man possibly perswade himselfe that this is meant only or mainly of outward priviledges? as thence the ninth, so in the 11th. Chap. where the Apostle resumes the same Objection, and answers it in the same manner, distinguishing betwixt the Elect and the rest.

1. He opposeth the Elects obtaining to the hardening of the rest, and doth not hardening with them, the following Testimonies against them, vers. 8, 9, 10. relate to eternall wrath: then must Election also relate to eternall glory. Further, what the hardned Jews, through their fall mission, of; the called Gentiles, together with the Elect Jews obtaine; and what is that? Not the Law of Canaan, outward birth-right, or any such outward priviledge, &c. but Gospell-salvation, vers. 11. Reconciliation, vers. 15. and is now the supposition of the Gentiles, the planting of them into the Covenant of life? Many according to outward administration, the Elect are amongst them, by effectuell vocation: Against what shall be the maine of their restoring, vers. 25. 26. onely outward priviledges? Nay, but in that state of salvation by embracing the Gospell, which the Gentiles now are in, the Gentiles fullnesse herein depending upon the Jews return. And as these Scriptures wherein this controversie is expressly handled, are clear; so for other Scriptures, Rom. 8. 29, 30. there is the chaine of eternall life; whereas Election is the first linke; so glory is the last: the intermediate, all such as tend to glory; as here the Chaine, so otherwhere the

Booke of eternall life, *Revel.* 13. 8. and 17. 8. and
10. 12. 15. and 3. 5. and Phil. 4. 3. Objection,
 that *Revel.* 3. 5. supposeth Election changeable,
 that their names who are enrolled may be blot-
 ted out.

Ans. The unchangeablenesse of Election will
 hereafter be fully cleared; in the meane time, to
 prevent mistake, this is spoken after the manner
 of men, and futable to the metaphor, to blot out
 of the booke of life, is no more but to deny it to
 him, or not to plead eternall life on his behalfe;
 and so make manifest, that though his name seem-
 ed to be written in that Book, yet it never was a
 like instance which must receive this interpreta-
 tion, we have *Mat.* 13. 12. Concerning the know-
 ledge of the Gospel Mystery. Whosoever hath not,
 from him shall be taken, that which he hath,
 that is, that which he seemed to have, *Luke* 8. 18.
 But if he but seemed to have it, and had it not,
 how can it be taken from him? onely thus, it
 shall be made manifest that he did but seem to
 have it, but had it not in truth: But to return,
 Election is called the booke of Life; therefore
 it is for eternall life; agreeable hereunto the E-
 vent are likewise said to have their names written
 in heaven; adde to this that which is clear in the
 Scripture, that the Land of *Canaan*, the birth-
 right, &c. were outward pledges of the eternall in-
 heritance, *Heb.* 11. 9, 10. and the Apostles discourse
 of *Esau's* subjection to *Jacob*, *Rom.* 9. setting forth
 therein the difference of their spirituall state in
 order to eternall life, (as we have now seen in
 following the Apostles Doctrine of Election and
 Reprobation, there to reach to eternall life, and
 death) clearly concludes as much; a pledge of E-

san's spirituall servitude, according to the
of the Oracle, we have in the losse of the bir
right prophanely despised by him, *Gen. 25.*
&c. 4. That it is of persons; and that a set co
pany and determined number singled out
name in the counsell of God.

1. The discourse of the Apostle, *Rom. 9.*
clearly holds forth this, the sum whereof is, th
whereas the greatest part of the Jews refused
Gospel to their own condemnation, a remma
embraced it unto salvation; the supream grou
of this difference was the different decree
God, loving some in order to eternall life, b
ting others in order to eternall death, of wh
Jacob and *Esau* are singular instances; and
vertue of this different decree, some are o
led and carryed on to the injoyment of life;
thers hardned unto death, agreeable to the
mer Election, *Rom. 8. 28. 29. 30.* The purp
of God pitcheth upon some for life in the
place, whence he administers the whole meth
of life to them.

2. It is manifest by that metaphor, whereby
frequently Election is exprest, *viz.* The book
Life; It is not a statute book, setting down
Lawes, or the way of Life; but a Register, whe
in are enrolled the Heirs of Life.

3. The following particulars concluding
every one apart, and all together joyntly.

1. That it is of the fewest of men, if it be
of persons, but of the way of Life; thus as so
would have it, (beleevers shall be saved, u
beleevers shall be damned, not determining wh
shall beleeve and be saved, who shall not belee
and be damned;) then is it not either of d

west or of the most, but either of all alike, or none alike.

2. That it is of love and good pleasure.

3. Of meere love and arbitrary pleasure; love must needs relate to persons: So in the instance (*Jacob* have I loved) meere love and arbitrary pleasure must arise above all different respects, either existent or fore-seene in men: now there is no place for this love, in case it be not of persons, but onely a decree setting down upon what terms and in what way men shall be saved.

4. That it is as for eternall life, so for all blessings tending thereto; for if the faith and holiness of those that are saved, and all other graces and priviledges depend upon this decree, and are the fruits of it; then it must needs be, that this decree first pitcheth upon the persons, before they be considered as beleeving and holy; and because God hath set them a part in love, as upon whom he will glorifie his grace, therefore he gives those graces and priviledges to them.

5. That it is effectually to eternall life; for then not the decree suspended upon mans obeying the call of God, and persevering therein, but by vertue of this decree, he doth effectually obey, and persevere.

6. Herein is the glory of Divine grace, that he makes Vessels of honour (finds them not such) having afore prepared them (in his eternall counsell) unto glory; It remaines therefore that we prove these particulars, which doe at once both confirme the former, and further open this great mystery of Election: Therefore 5. It is of the sweetest of men; Here is one particular that mans reason is not willing to heare of, but for this, the

Scripture is expresse, *Mat. 20. 16.* First, If we compare those who are outwardly called, with those who are not, we shall find the fewest called; about the first 4000 years; how was the Word generally over looked in point of outward calling? *Acts 17. 30.* *v'meido's i dids.* God was then pleased so to overlook the Children of men, as not to declare his will to them, or call upon them to repent by his word or voyce; for severall Ages some speciall Families of *Seth's* line, of whom *Abraham*: afterward one little Nation of the Jews derived from *Abraham*, *Psal. 147. 19.* his People; and two since the time of the Gospell, how many Nations (and even at this day) unto whom the word of God is not made known? but all the Elect are called; for those of years generated by an outward call (and even their Infants in their Church state, and soderall interest have an outward call.) All of them inwardly so called as justified, and in conclusion glorified, *Rom. 8. 30.* Now that Gods Election raignes generally amongst those that are outwardly called themselves and their Children; it is clear enough because he hath appointed his Word and Sacraments the meanes of life; and generally where he hath chosen to the end, he hath likewise chosen to the meanes, otherwise the meanes would not be so choyce and excellent blessings, so highly to be prized, as the Scripture sets them forth; then generally the Elect be outwardly called, amongst such as are called outwardly Salvation takes place, and these are the fewest, then the Elect the fewest; but here is yet another how all the Elect are in time inwardly and effectually called, and onely who are in time so called,

left before time; But of those many that are
called outwardly, but a few thus; hence but a
few saved, so Rom. 11. a remnant according to
Election.

6. It is of love and good pleasure, 1. ἀγάπη
love, Rom. 9. 13. with the 11. verse, ἐνδουκία,
good pleasure, Ephes. 1. 5; & 9. this love exprest
singling out, and fore-appointing to life, of
the same meaning ἐκλογισ, Rom. 8. 29, 11. Rom.
with 5. the People whom he fore-knew, the
dominant according to Election; to know in
scripture phrase importing to embrace in love,
after ye have known God, or rather are known
of him, he knows (Scil.) he approves the
all way of the righteous, on the contrary to the
reprobated, I know you not,) so 1 Pet. 1. 2. and 20. so
Tim. 2. 19. there γινώσκis, the Lord knows (as
those whom he hath in speciall manner loved, and
cauſt upon the ſure foundation of life his own
purpose) who are his. 2. It is his decree of di-
ſtinguiſhing love, love with choyce ſo imbracing
theſe as reſuſing thoſe; this, ἐκλογὴ Election holds
forth, limiting his love and good pleaſure,
ſo or life to ſuch as he hath in his purpoſe gathered
apart from others; what προδευσις Predeſtina-
tion, or rather praefinition is to προδευσις purpoſe, προ-
δευσις the ſame is ἐκλογὴ Election to ἀγάπῃ, ἐνδουκία; ευσις.
to love and good pleaſure.

7. It is of meere love and absolute pleasure,
not upon either good Works or Faith fore-seen,
this is clear, 1. From the ninth to the Rom. ver.
11. where the Apostle makes Election the pur-
pose of God, as of him that calleth, and for this
end that it might abide: Now it is the effectually
call of God that gives Faith, and in this call is

that renewing worke of the holy Ghost, when the Elect are brought into the state of life, is principled for good works in order to life; this call of God is a sure and unmoveable foundation of eternall life to the Elect, as borrowing nothing of man, but depending wholly upon the unchangeable purpose of him, in whom there is no change, neither shadow of turning; forasmuch then as in our call we receive faith, and the Spirit, and Election is of God as of him that calls, he neither fore-sees faith nor good works in after-called ones, antecedently to the decree of Election; but in his decree of giving them, that he fore-sees them.

2. Those arguments used in the explication of the 11th. verse towards the latter end of the Sermon, to prove this generall conclusion; That no purpose of God can depend upon any thing without himselfe will here conclude.

3. That discourse in the second Sermon, from almost the beginning to the end of that Sermon, proving that not onely comparative Predestination is above all different respects in a Creature, but single above all respects, and then concluding that not man considered as fallen but considered as not yet Created, must be the object of Predestination, will here likewise conclude.

4. This absolute and arbitrary pleasure of God is really and experimentally made manifest, by his dispensations to the Children of men, (who did he chuse one Nation of the Jews to be the onely Nation of the Covenant; and therefore the people amongst whom generally his secret Election raigned, over looking all the Nation

of the world beside? did he fore-see independently upon his decree, greater inclinableness to faith and holiness in them, then in all the world beside? I think no man will be willing to own so wild a conceit: I am sure *Moses* tells them the contrary, *Dent. 9. 4. 5.* why doth he send the Gospell since the doore of faith hath been opened to the Gentiles, to such a people rather then to another? Is he not therein found of those that sought him not? why did he in such an age first make known the mystery of the Gospell, to all Nations for the obedience of faith, and so for life, by Jesus Christ; which mystery till that time was kept secret from the beginning of the world, *Rom. 16. 25. 26?* what is here to be said? but even so O Father, because so it seemed good in thine eyes.

5. It is the Election of Grace, *Rom. 11. 5.* and therefore not of works, verse the 6. if Election, not of works, then not of works fore-seen; for Election being Gods eternall purpose, as formerly hath been proved, and the Apostle in his whole discourse, disputes upon that as a granted principle, there could be no other way whereby it might be supposed of works, then of works fore-seen; if not of works fore-seen, then not of faith fore seen, because faith here puts on the nature of works, as being a qualification in our selves, commending us to God by that which hath prevented his free gift, Hence:

6. Upon the supposall of faith and works, or faith alone fore-seen, the doctrine of free grace is wholly undermined in the foundation; nothing more frequent in Scripture, then that our Call is of Grace, *2 Tim. 1 & 9.* Faith is the gift

of God, *Ephe.* 2.8. Grace alwayes so interpreted as to shut out works, to forbid glorying, (ye matter of glorying granted; if there be any thing in our selves before it be given of God to commend us to him;) Now to what end is all this, if we have prevented the free gift of God even from all eternity, by fore-seen faith and works, engaging his purpose for us?

7. It is manifest in the instance of Christ, the head of the Elect, that God proceeds in his Election according to his absolute and arbitrary pleasure; what reason can be given, other than meerly the absolute will and good pleasure of God, that the man Christ, conceived of the seed of *David*; a mortall man, should in the womb be made the head of the Angels, the onely begotten Son of God, the Image and glory of the Father; the light, righteousness, and life of the world? Can any man make himselfe believe that could be any thing fore-seen in the humane nature of Christ to move the Lord thus to purpose concerning him? In the Churches head saith *S. Austin* we have a most clear evidence of most free Election; that it is thus of meer love and arbitrary pleasure, not of faith or works fore-seen, is yet further manifest by the next main particular.

8. God in his purpose of Election decrees a life; so all spirituall blessings making for life, to be freely given us in Christ, *Rom.* 8. 29. 30. that the whole method of salvation is derived from Election. *Ephe.* 1. 3. 4, 5. we are blessed with all spirituall blessings according to Election the foundation of all; and of the giving of Christ, in whom we receive all, thence our holinesse, verse 4, our adoption verse 5, our redemption, the free

ivenesse of our sins, vers. 7. the discovery of the Gospell mystery, vers. 9. our title to eternall life, vers. 11. the word there used *ἐκ λυρόθιμον* we are taken by lot, or have our lot assigned us, further pointing to us, how little the will of man hath here to doe.

Object. We are *Elected in Christ*, but we are no otherwise in Christ then by faith (*Ergo*) our faith fore-seen in cause of our Election.

Ans. 1. We shall give the true meaning ; we are *Elected in Christ*, that is, we are *Elected to receive in him united to him as the members to the head*, all blessings prepared for us in our Election ; Christ is not the motive of Gods decree, but the meanes of accomplishing it : Thus the Apostle, 1 *Thej.* 5. 9. 2. We shall confirme it, that it must be so understood.

1. Christ himselfe is ordained the mediatur of the new Covenant by vertue of Election, *Rom.* 4. 16. The Apostle there shews that God in contriving the Covenant of grace, whereof Christ is the head and mediatur, had a speciall eye to the *Elect seed* ; that seed to whom, to all whom the Covenant shall be sure for life : Christ was not then the motive to Gods decree, but for their sakes to whom he had decreed life, did he ordain Christ a mediatur, and in his hand the Covenant of Grace.

2. Faith whereby we might be conceived to be represented to the decreeing eye of God as in Christ, is given us by vertue of Election, therefore no otherwise fore-seen in us then in that decree, whereby God hath determined to give it us, *Acts* 13. 48. *John* 10. vers. 26. 27. because they are Christs sheep, they here his voyce and believe, in

in their effectuall Call; therefore his sheep before their call; that is according to Election whence it proceeds originally that they heare and obey his call: Hence *Tit. 1. 1.* The faith of Gods Elect; as faith, so holinesse, or whatsoever might be imagined to commend us to God.

1. All depending upon faith, therefore if faith be not prxivious to the decree, neither is holinesse

2. We have seen before our holinesse depending upon our Predestination thereto.

3. Otherwise we rather chuse God in Christ, then God us, *John 15. 16.*

4. Then were Election of works contrary to expressly to *Rom. 9. 11.* Hence we learne the true meaning of those Texts of Scripture, *2 Thessalonians 2. 13.* and *1 Pet. 1. 2.* in both which it is said, we are chosen in sanctification of the Spirit (for so it is in the Originall) &c. that is, we are chosen that by the sanctification of the Spirit, &c. (to which sanctification we are likewise chosen) we might obtaine glory: from this particular, then thus concluded it is further manifest, both that Election is of persons, and that it is absolute.

9. As it is for life, and all blessings making for life, so it is effectuall unto life, not one, nor other of Gods Elect shall ever finally miscarry, but as onely they, so every one of them shall most certainly have life,

1. The purpose of Election is firm, unchangeable, irrevocable, *2 Tim. 2. 19.* and *Rom. 9. 11.* that it may abide, therefore hath it so unmoveable a foundation, the will of God alone, *Heb. 6. 17.* τὸ ἀμετάθετον τῆς βουλῆς. The immutability of his counsell, that which can never be other-

wife

wise placed as the word imports.

2. By vertue of Election, they are most certainly preserved against all temptations, that though in themselves before their call they be children of wrath for their present state, after their call through weaknesse and remaining corruptions, they might a thousand times miscarry: yet by vertue of Gods unchangeable Election.

1. They shall every one of them in due time be called effectually. 2. They shall be upheld after their call against all temptations, and surely brought to glory.

1. They that shall be every one of them effectually called, besides what is clearly confirmed by those Scriptures which were brought to prove the eighth particular; we shall adde a further testimony or two, *John* 6. 37. 38. 39. 40. where we may observe; 1. That it is from the gift of the Father originally, that we are delivered unto the care and custody of Christ; we are the Fathers by Election, before we be Christs by redemption, and therefore not chosen because fore-seene as redeemed by Christ, and applying by faith his redemption; but because chosen, therefore given into the hands of Christ, that by him we might be redeemed.

2. That every one of the Elect as they are given of the Father, so they shall certainly come to Christ; there is their effectually Call; not onely shall they have a power to come, but actually they shall come.

3. That every one of them thus comming shall certainly have life; all this vers. 37. which is further confirmed, 38. 39. 40. So in the 44. and 45. verses, there are these conclusions.

1. No

1. No man can come to Christ, but he that is drawn of the Father.

2. Whosoever is drawn comes.

3. Whosoever being drawn comes, shall have eternall life; these in the 44. verse, the promise in the latter end of the verse (I will raise him up at the last day) necessarily supposing that he that is drawn comes, which is further confirmed and cleared in the 45. verse, where the drawing of the Father is interpreted his teaching, where two things are affirmed.

1. That they shall all (*viz*) all that the Father hath given to Christ, be taught of God.

2. This teaching of his is such an heart-teaching, that every man that hath been thus taught of the Father comes: Hence it is manifest;

1. That the Elect have an effectually, and therefore a peculiar teaching of the Father, there is not one common aide to all, upon which they are left to defference themselves who have received it; whosoever partakes in this teaching he doth come, all come not, therefore all have not been thus taught; hence *Austin*, If every one which hath been taught comes, then must it needs be, that he that comes not, hath not been taught: Againe, * what is that? Every one that hath heard and learned of the Father comes to me; but this, there is none which heares and learns of the Father but he comes to me; for if every one which hath heard of the Father and learned, comes certainly; whosoever comes not, hath not heard of the Father and learned; for had he heard and learned, he had come.

2. That as they are by divine teachings effectually cal'd, so they doe finally persevere, and every one

* *Lib. de-
predest.
sanct. c. 8.*

one of them obtaine life, they are so drawn of the Father and so taught by him, as they are raised up at the last last day, and that unto glory as is manifest, in that this raising is a fruit of the Fathers drawing to Christ, and by comparing vers. 44. with 39. and 40.

3. It is here further manifest, that onely the Elect to whom it is given to come, have the power to come to Christ, whosoever come not, have not the power of comming.

No man can come except he be drawne of the Father, he that is drawne doth come; whence the discourse lyes clear, all that are drawne come, all that have power are drawne; therefore all that have power come, but all come not, therefore all have not power, onely the Elect (viz.) those that are given of the Father to Christ come, therefore they onely have the power of comming.

As for the Objection *John 17. 12.* it is too light, they would argue thence that some given of the Father to Christ, according to Election may perish.

1. It is contrary to vers. 2. of this 17. Chapter, and to *Joh. 6. 37, &c.* as formerly we have seen.

2. The form of speech there used, will not infer necessarily that he was given of the Father; sometimes such a forme of speech is used in sound exceptive from the proposition fore-going, but in the true meaning exclusive of it, so *Matthew 12.*

4. It was not lawfull for *David* and those that were with him, except (*i. e.*) onely the Priests to eat the Shew-bread, this sounds as though some of *David's* company were Priests; the meaning

ning is, it was not lawfull for any of them in ordinary case, because there were no Priests to eat of that bread; so here, none that the Father hath given to Christ shall perish, except *Judas* the son of perdition: The meaning according to the former instance may very well be, that whereas the other Apostles because given of the Father shall surely be kept to eternall life, *Judas* as not being one of those that were so given, is a lost man.

3. Grant him given of the Father, yet is it to be understood of another giving, then that which is according to eternall Election.

1. He is given in regard of outward state, as all are that are outwardly called, and make profession of Christ, though few of those be chosen.

2. In regard of Apostolicall Function, in which sense he is said likewise to be chosen, *John* 6. 70. but for that giving, wherein is laid the foundation of eternall life formerly spoken of, had he been so given to Christ, he had never departed from him, *John* 2. 1. 19. and when Christ speakes of that Election he expressly shuts out *Judas*, *John* 13. 18.

Hitherto that all the Elect shall in time be effectually called.

2. They shall be upheld after their call against all temptations, so as they shall certainly persevere in the grace of their call unto eternall life: These Scriptures which prove their call, doe likewise confirme their certaine obtaining of eternall life, as we have seen in the opening them; added to them, *2 Tim.* 2. 19. and *Mat.* 24. 24. and *Rev.* 13. 8. and *Rev.* 17. 8. and *Rev.* 20. 15. and *Rom.* 8.

33, 34. &c. All which Scriptures clearly shew that the sure foundation of life and perseverance in grace received unto life is laid in Election, so as not any one of Gods Elect shall ever fall short of life; it was with speciall eye to the Elect that the Covenant of Grace was ordained, and so contrived, that by that Covenant life might be sure to them, *Rom. 4. 16.*

Before we passe to the tenth and last particular, from the Doctrine of Election hitherto opened, we may take notice of two or three mis-shapen Monsters nourished in the Arminian Doctrine.

1. The uncertainty of called mans spirituall and finall condition.

2. The uncertainty, or rather impossibility of Gods fore-knowledge thereof.

3. Temporary Election and Reprobation.

1. For the first: It being inconsistent with the liberty of mans will, (according to their Doctrine,) that God should in the call of a sinner determine his wil by the work of the holy Ghost, so as that it cannot come to passe but the sinner shall obey his call: And for perseverance in the grace of his call, the liberty of mans will requires (say they) that when God hath done all that he doth for any, yet may man for the issue not persevere. Hence it must needs follow, that all is at meere peradventure, whether any one of all the sonnes and daughters of men should be saved or not? whether ever there should have beene any Millitan Church upon earth, or Triumphant in heaven, or not? whether Christ should have taken our nature upon him; his offices, have done and suffered all in vain, or not?

2. For the second: For as much as mans condition

(64)
dition both for grace here, and glory hereafter depends upon the use of his will, imbracing, resisting the call of God, continuing in, or falling from the grace received in his call, and they will not allow that God shall by his decree particularly determine how this or that man shall use his will, and they require it as a essential to the liberty of mans will, that he may as to the event, embrace or refuse the motions of Gods Spirit whether in his call, or after it; how can it be that what is no way certaine to be, as having no certaine foundation neither in God nor man, can be certainly fore-known, the certain fore-knowledge of that which is no way certaine and determined, involving a contradiction? Hence they are wont to decline this argument of Gods fore-knowledge, and sometimes some of them spare not to deny it.

3. For the third: Hence it must follow, that the Election of any person cannot be till the last moment of life; the reprobation of any person not till the time of obstinacy in sinne; for they make faith and finall perseverance therein, a substrate to election; unbelieve and obstinacy in sinne a substrate to reprobation: Now this must be either actually, or in the fore-knowledge of God; but in the fore-knowledge of God it cannot be, according to the Doctrine, as we but now proved; therefore it must be actually, and so election and reprobation not eternall, but in time; therefore no decrees or immanent acts of God. Hence they speake sometimes not much incongruously to this result of their Doctrine; *Arminius* tells us of an externall act of reprobation, and we hear from his followers, and those of greater

note, that Election is not confirmed from everlasting; that it is revocable, that men sometimes of Elect become reprobate, and of reprobate elect, &c. What portents of opinion these are, even.

*Qualia credibile est vultu ructasse trisauri
Cerberon & stygii monstra tremenda lacus:*

The former Doctrine with cleare evidence of Scripture, truth hath already manifested, Here is the tenth particular.

10. To the praise of his glorious grace or to the praise of the glory of his grace, *Eph. 1. 6.*

There are four things in the decree of Election, making much for the glory of his grace.

1. that it is to such great blessings in Christ, the greatest of blessings, and the foundation of the rest *Eph. 1. 3. 4. 5. 6.*

2. That it is so effectually thereunto as, in the building of the Temple at setting up the top-stone there was loud acclamations of grace; *Zach. 4.* so here in the accomplishment of all blessings prepared in Election, when God shall be admired to all eternity in those that beleeve; *1 Thes. 1. 10.* in his decree of Election the foundation of faith and all blessings consequent upon faith, shall this administration ultimately fix.

3. That it is so free in opposition to all works and faith in man, it being and abiding wholly of him that calls not believers, but unto faith, nor the holy, but to holiness, as formerly hath been declar'd.

4. That it is peculiar; it so imbraceth some, as refuseth others, that it is accompanied with the decree of Reprobation, *Rom. 9. 22, 23.* there is

nothing more ravishing the heart of a beleever whether here or in heaven, then this consideration, *Why did God set his love upon me, and chuse unto life refusing so many others.*

They that pretend much to the advancement of free grace, are for vniversall grace, vniversall redemption, and such an election (or nolection rather) as may stand therewith, betray little ignorance (how wise soever they seeme their own eyes) of the grace of God indeed, and the true arguments of his glory arising from grace.



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THE FOURTH SERMON:

ROM. II. 7.

But the rest were hardened.

WE now come to the decree of Reprobation.

1. For the word, opposite to Election *Isa* 41. 9.

2. For the thing it may be gathered partly from the precedent Doctrine of Election, partly from expresse Scripture concerning it.

It is the eternall decree of God; whereby he hath, meerly because he would, hated the rest of men, (the same is true of the Angels, but wee confine our discourse to man) besides his Elect, so as to appoint them, to dishonour and destruction for ever by sinne, for the glory partly of his sovereign power over man, partly of his revenging justice upon perishing sinners; and lastly of the riches of his mercy upon his chosen and saved ones.

This description will be clearly made good in the particulars of it, by looking backe into the former discourse, that we shall not need to be long upon it.

1. That there is in God a decree opposite to the eternall decree of Election, is manifest, *Rom. 11.* as hath by a threefold argument been proved in opening that Verse in the first Sermon, as likewise by opening the *14. 15, 16, 17, 18.* Verses the beginning of the second Sermon, and the second Observation upon them. (I must here, at divers times hereafter in this discourse of Reprobation, refer the Reader to what hath been spoken in opening the ninth to the *Romans*, &c. because repetitions of the same thing would needlessly increase the bulke of this discourse, and breed confusion in the understanding.)

2. That it is his decree of hatred, this being opposed to electing love is manifest, *Rom 9.* that it is such an hatred, as refers to the exclusion out of the Covenant of life, and to eternall death is there proved in handling the third instance on *Ver. 10. 11, 12, 13.* joyntly in the first Sermon as likewise in the third Sermon almost at the beginning, in handling the third particular, Election is for eternall life: The prooffe then carrying along with it the prooffe of this, that Reprobation is for eternall death. But for our more distinct apprehension, we have three things to consider.

1. Wherein this hatred consists.
2. Who are the objects of it.
3. What is the ground of it.

For the first, it consists in two things: 1. The decree of permitting sinne, in order to harden

in it; 2. The decree of hardning in sinne, in order to condemnation for it; or rather in the decree of God for two things. First, for permitting of sinne, in order to hardning in it: And secondly, for hardning in sinne, in order to condemnation for it.

That God decrees the being of sinne in the world, hath been proved by diverse arguments towards the end of the second Sermon, and that it be by his permission, without which it could not be. Now further, for the Reprobate he decrees the permitting of it in order to hardning, and their hardning in it in order to their condemnation: Hence the method whereby the Reprobates are carried on to condemnation, which is according to the decree of God opposite to Election, is by hardning, *Rom. 9. 18.* (He will have mercy on whom he will have mercy) looking back-wards to his love of *Jacob*, and fore-ward to the honour, verse 21. and glory, 23. of the vessels of mercy prepared thereunto, as those on whom he would make knowne the riches of his glory. (And whome he will, he hardens) looking back-wards likewise to his hatred of *Esau*, and fore-ward to the dishonour of (v. 21.) his wrath and power against, v. 22. the vessels of wrath fitted for destruction, which by abusing the long-suffering of God towards them, they in the end incur, so *Rom. 11. 7.* *The Election hath obtained it, the rest were hardned.*

By divine permission, then to fall into sin is common to the Elect with the Reprobate, and that both in *Adam* and themselves, but with different aime on Gods part, and different fruit or

issue on mans, by the sins of the Elect; way made for their Redemption by Christ; by the sins of the Reprobate, way is made for their small hardning in sin, and so for eternall death that as the love of God to the Elect is expressed
 1. In their effectuall call. 2. In their finall perseverance; so his hatred to the Reprobate
 1. In leaving them to their sins, 2. In finall hardning in sin, For further clearing this point in hand, let us resolve one question.

Q. What is it to harden in sin?

Ans. It is the exercise of righteous judgement by God upon sinners; whereby he gives them over so fully to the power of their owne lust, and to the dominion of Satan, that they are no longer capable of spirituall good, but on the contrary, not onely by all temptation to sinne but by the most powerfull meanes against sinne they shall grow worse and worse.

We read of a two-fold hardning; one befalling the Disciples of Christ; *Mark 6. 52.* this expresseth it selfe in sottishnesse, opposite to due apprehension, *ἰ σοφίαν*, they understood not, concerning the loaves, the other particular to the Reprobate, expressing it selfe in stubbornnesse, opposite to due submission; thus *Pharaoh* as yet exaltest thou thy selfe against me? *Exod. 9. 17.* It is this that we here speak unto.

Concerning these three things.

1. What is the state of a sinner thus hardned? It is this, he is no longer capable of spirituall good, &c. So with *Pharaoh*, whom the Apostle instanteth as an example of Reprobation, he still grew worse and worse by all the great works of

God

God before him, and upon him, after every new plague his heart hardned anew, *Exod.* 7. 2. 3. 4. when the Magitians were forced to confesse the power of God against them; still his heart hardned *Exod.* 8. 19. so the Reprobate Jews, *Iſa.* 6. 9. 10. with *Mat.* 13. v. 14. 15. their hardnesse of heart went on against all that they heard and saw in the word and works of God by the Prophet, by Christ himselſe, and his Apostles, sottishnesse and stubbornnesse, both prevailing in them.

2. What is Gods way of hardning the Reprobate? he gives them over so fully, &c. as it is in the description; here are two particulars especially to be taken notice of.

1. He gives them over fully to the power of their lusts, and this he doth by with-holding those works of his spirit, for enlightning, convincing, awing, inclining, which formerly he afforded: There is a time when even the Reprobates (many of them are in regard of meanes afforded, and the workes of Gods spirit upon them, by the meanes, in a faire way for life, but they abusing that light and those motions of the Spirit; the Lord with-holds those works of his, no longer restraining them as formerly, but suffering them to run head-long into all wickednesse wholly byassed by their lusts; hence God is said to harden them *Iohn* 12. 40. referring to that of *Eſau* 6. 9. 10. he thus giving them over, and they are said to harden themselves, *Mat.* 13. 15. (their eyes have they closed, compare the Context) they given over increasing in stubbornnesse against the Lord; so

in the History of Pharaoh; sometimes God is said to harden his heart, sometimes he is said to harden his own heart.

2. He gives them over to the dominion of Satan (whom they have chosen rather to serve than God) as the instrument of his wrath, to blind them more, to smite them with further hardnesse of heart, to infuse into them, and stir up in them more enmity against God, thus *2 Thes.* 2. 10, 11, 12. God gives over such as received not the love of the truth, &c. to the effectuall delusions of Satan, with certaine aim at their damnation, thus *1 Sam.* 16, 14. and *10.* and *19.* 9. there is an evill spirit from the Lord stirring up *Saul* to rage and murder, an evill spirit, theretore the Devill, from the Lord; theretore he had commission from God (as the lying spirit in the mouths of *Ababs* Prophets had) and *Saul* was given up of God, to the effectuall working and dominion of that evill spirit.

3. The Lord as the supream mover acts them thus destitute of his grace, and wrought upon by Satan; hence the Lord is said to harden, to fatten, to strengthen, to turn the heart of the Reprobate unto evill; so for turning their hearts, *Psal.* 105. 25. (of the worke of God upon the wills of men, moving them when they move sinfully, he himselfe free from their sinnes, see more fully in answer to the first Objection in the last or sixth Sermon.

4. The ground of this hardning worke, it is their former sinnes; therefore we say it is the exercise of the Lords righteous judgement upon

on sinners when he hardens, though the decree of permitting sin in order to hardning, and of hardning in order to condemnation, riseth above sin either acted or fore-seen as that which shall be, the Lord in this decree of his seeing that it shall be as formerly hath beene proved; yet the execution of this decree is hardning, ever followes sinne committed, so 2 *Thes.* 2. because they received not the love of the truth, there was there sin, God gave them up, &c. there their judgement, so *Rom.* 1. 24. 26. Thus have we seen wherein this hatred consists, further clearing up to us, that such a decree there is, and thus, and in this method doe we understand that which is exprest in the description, that God appoints the Reprobate to dishonour and destruction for ever by sin. Hence they are called vessels for dishonour and of wrath, fitted to destruction, *Rom.* 9. 21. 22. Hence the Apostle tels us by clear insinuation, that some are appointed to wrath, 2 *Thes.* 5. 9. speaking of it as the great happinesse of himselfe and the Saints there, that God had not appointed them to wrath, some he had appointed thereto, hence *Jude* 4. Certaine men fore-ordained, or fore-written to that judgement: as Election is the book of life, so Reprobation of death, the names of the Reprobate there Registered for destruction, in vaine it is objected that fore-writing there is nothing but *Enochs* fore-prophefying, vers. 14. For

1. How doth it appeare that *Enochs* Prophefie was written?

2. In that they in Saint *Judes* time were by *Enochs* prophefied so many ages before, it is mani-

manifest they were so many ages before ordained to judgement, and if so many ages before, then from all eternity; there being no imaginable reason why in that age God should first decree it, setting aside that all the decrees of God are eternall, and that his love of Election, and hatred of Reprobation are not at all of works done or fore-seen. Hence 1 Pet.. 2. 8. There are certaine men appointed formerly, or predestinated (*προκαταρτισμενοι*) to stumble at the Gospell, disobedient thereto, hence Prov 16. 4. the wicked are made for the day of evill; God in the Creation of man, hath the condemnation of the Reprobate for his owne glory in his eye, therefore are they vessels designed to dishonour and destruction when the Lord formes them, Rom. 9. 20, 21, 22. Hitherto that there is such a decree of hatred in God concerning the Reprobates, and wherein it consists. Now

2. For the Object of this hatred, who are these Reprobates here spoken of?

Ans. All but the Elect.

1. The Election hath obtained (saith the Apostle) but the rest were hardened, speaking of the Jews; but in his following discourse he divides the whole world into these two ranks, as hath been formerly observed, in the second Sermon, the second observation upon the Context, from the 14. to the 19. verse of the ninth to the Romans.

2. Forasmuch as he hath chosen some, and but some to life; either he hath determined all the rest to death, or else there are some men on whom the Lord hath past no certaine determination,

either

either for life or death; not for life, then he had chosen them, not for death as in here purposed. Then 1. He determines not how he will be finally glorified by them. 2. Nor what shall be their finall state. 3. Nor what their way and course shall be in this life, but this is to make voide a great part of his providence; then by the same reason the like may be affirmed of the Angels, and so the Kingdome of his providence still more strengthened, and he in effect denyed the Univerall and supream Ruler.

3. The decree of Reprobation for some hath been already proved, and there being no reason any where hinted in the Scriptures, nor easily imaginable why some of the non-Elect should be Reprobate, and not all; It must needs be granted of all.

4. Forasmuch as in Election, life and all blessings for life are prepared, and all depends upon Election that makes for glory, and all men in the conclusion are saved or damned; hence it must needs be that all but Elect are Reprobates, so *Rev.* 20. 15. the condemnation of all those that perish at the day of judgement is ultimately derived from their non-Election; whence it is manifest that upon Election depends eternall life originally. We may therefore say of all but the Elect, as it is, *Heb.* 1. 12. *O Lord thou hast ordained them for judgement; and O mighty God thou hast Established him for correction.* But we shal not need further to insist upon this, there being very few, if any, who grant the Reprobation of some, but they grant it likewise of all but the Elect.

3. For the ground of this hatred, why doth God decree to permit the rest of men besides the Elect

Elect to sinne, with certaine aime at their hardning in sin, and to harden them in sinne, with certaine aime at their condemnation for sin?

Ans. There is no ground at all but his owne will for his owne glory: therefore we say he hath hated meerly because he would; for this the Apostle is clear, *Rom. 9.*

1. Expresly removing all workes of man, so as to ascribe all to the purpose of God, v. 11.

2. Expresly resolving the difference betwixt the Elect and Repobate meerly into the will of God, vers. 15. to 24. The fuller clearing of this Scripture, making good the matter in hand see in the first Sermon, beginning at the 11. verse of this ninth to the *Rom.* thence to the end of the second Sermon, where we shall finde upon the 11. verse.

1. Three arguments to prove that the purpose of God must be wholly of it selfe,

2. The Apostles whole discourse both in raising and refuting Objections from verse 14. to verse 22. clearly praving it.

Hitherto that Reprobation is Gods eternall decree, that it is the decree of hatred, that it is his decree for permitting to sin, with certaine aime at hardning in sin, for hardning in sinne with certaine aime at condemnation for sin, that the object of this decree is all to a man, besides the Elect.

Now followes the end of it, his owne glory.

1. In his soveraigne power over man.

2. In his revenging justice upon perishing sinners.

3. In the riches of his mercy upon his chosen and saved ones,

That

That the glory of God is the end of all, that he is all manner of wayes in all his attributes to be glorified; that whatsoever his wisdom dictates to be for his glory must be brought to passe: see towards the end of the second Sermon, where we have spoken to the second part of the Apostles answer, *Rom. 9. 22. 23.*

Now these attributes, the glorifying whereof the Lord had in his eye, especially in the decree of Reprobation: Are

1. His soveraigne power over man, considered neither as pure, nor impure, but not as yet created; his decree ordaining the rest but the Elect, unto sinne, and destruction by sinne, *Rom. 9. 20. 21.* And this is more fully discoursed, and (I think) clearly proved in the second Sermon, beginning towards the beginning of the Sermon, at the fifth observation there, continuing to the end of the Apostles plea for Gods absolute power, and the opening of that plea, verse 20. 21. It is likewise further cleared in this Sermon where this hatred of God is opened, that which we have but now been upon.

2. His just wrath, or revenging justice upon perishing sinners, together with his power or might for their destruction, verse 22. where we may observe.

1. The power mentioned in this verse, is his *δυναμις* that is, his might for execution of his judgement upon the Reprobates to their destruction; the power mentioned verse 21. is his *ἐξουσία* that is right or authority; this referring to the Creation of Man, God hath right to Create man to what finall state he pleaseth, and

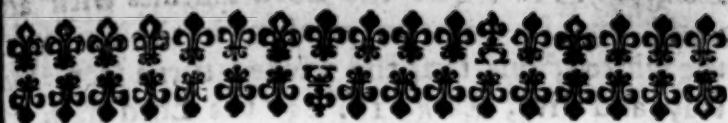
and accordingly to order him thereto, that to the condemnation of sinfull man.

2. The Reprobates are vessels of wrath fitted or prepared for destruction, which neither one-ly or mainly relates to themselves, as corrupting themselves, and so bringing damnation upon themselves, though it be true that so they doe, but it primarily refers to God and his aime in their Creation, as it is manifest both by the Metaphor: The Potter prepares or fits the Vessell of dishonour for it's dishonourable use, and by the former discourse, agreeable to the Scripture elsewhere, *Prov. 16. 4.* he hath made the wicked man for the day of evill; in his decree of Creation, then he had his finall destruction in his eye, and therefore whatsoever should make for it, so *Pet 2. 8.* and *Jude 4.*

3. His mercy towards his Elect, verse 23. this hath been formerly spoken to, at the end of the third Sermon, upon that part of the description of Election, to the praise of his glorious grace.

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THE FIFTH SERMON:

ROM. II. 7.

But the rest were hardened.



Having laid downe the positive doctrine of Reprobation, we come now to answer Objections.

1. Expresse texts of Scripture.
2. Other arguments fastening in the Adversaries opinion, great absurdities

upon the Former Doctrine.

1. For the Texts of Scripture, they are mainly these, wherein there is as much seemingly for them, as in all other texts of Scripture, 1 Tim. 2. 4. where it is said, God wils the salvation of all men, and that they should come to the knowledge of the truth, 2. Pet. 3. 9. where it is affirmed that God is not willing that any should perish, but that all should come to repentance,

Ezek.

Ezek. 33. 11. where the Lord affirms with oath, that he hath no pleasure in the death of the wicked, but that the wicked turne from his way and live, **Ezek. 18. 23.** the Lord hath no pleasure at all that the wicked should dye, **verse 32.** he hath no pleasure in the death of him that dyes: These Scriptures they are wont vehemently to urge and edge, the Lord sayeth here declares himselfe positively, he wils all men to be saved; negatively, not willing that any should perish; further, that they might be saved, he wils their saving knowledge, and repentance, having no pleasure, no none at all in the death of a sinner, no not of him that dyes, but the contrary that he turn and live; and for this the Lord engageth his owne life.

For Answer.

1. We must give generall answers to the Scriptures wrested by them joyntly.

2. Particular answers to them severally.

Ans. 1. Consider on the other hand what hath been formerly cleared by Scripture: that some the Lord hates in order to condemnation; this hatred, his decree, for permitting sin in order to hardning, for hardning in sinne in order to condemnation; this decree arising above all respects of sin in man, though not without respect of sin in him: that as the Potter of the same lump, makes some Vessels to honour, some to dishonour; so the Lord out of man-kind equally represented to his decree, not as yet Created, fits some for glory as vessels of mercy, others for destruction as vessels of wrath; that the different decrees of Election and Reprobation,

ation, are the originall ground of that difference which is found in the spirituall and eternall state of men, (the Election hath obtained, the rest were hardned) That in both these the will of God raignes; I will have mercy on whom I will have mercy, and whom I will, I harden; that some were of old ordained, fore-written to this condemnation, *Jude* 4. that as God hath made all things for himselfe, so the wicked man for the day of evill, *Prov.* 16. 4. that some are appointed or set to stumble at Christ, and his word, disobedient thereto, *1 Pet.* 2. 8. and these opposed to the Elect or chosen people, *verse* 9.

We must so interpret the Scripture as it may stand with it selfe; and therefore so the former Texts of Scripture, as that we overthrow not these, and the main truths held forth in them.

Answ. 2. By distinction of the will of God.

The will of God is taken two wayes, sometimes for his decreeing will, or will of intention; sometimes for his declaring will, or will of administration.

1. His Decreeing wil-determines what shall, or shall not be, of this *Psal.* 115. 3. and *Rom.* 9. 19. whatsoever he wils by this, is certainly brought to passe; whatsoever is not brought to passe, it is most certaine he thus will'd it not; for this will of his cannot be frustrate, as the Psalmist affirms, and the Apostle grants; for this will, all the most crosse wils of men and Devils to his commands, fulfill it. * *Lib de*
 * "To will and to nill is *corrupt.*
 "so in the Liberty of him that wils or nills, as *& grad. de*
 "that he can neither hinder the will of God, *14.*

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"nor

"nor overcome his power: Saint *Austin*.

2. His declaring will shewes what is mans duty, what being done or undone, God approves or disproves, it is exprest, partly in commanding, partly in affording meanes; the Lord herein dealing with men, speaks after the manner of men, what they command, or for what they afford meanes, it is commonly (though not alwayes) their intention it should be done. This will is so often frustrate, as the command is broken, or the meanes abused; this will respects not alwayes the event; when God commands *Abraham* to offer *Isaac*, here is his declaring will for it, it was *Abrahams* duty to go about it, God approved of his ready obedience, but that *Isaac* should be sacrificed, he intended not, as is manifest by the issue; this is not properly his will, but the signe of his will, as to which sometimes agrees to his will of intention sometimes not; in the respect of the Event, *Isaac* being many times his decreeing will, that his declaring will should not be fulfil'd; which (besides other cases, as in that of *Abraham* for offering up his Son) is alwayes when sinne is committed; of this will, *Luke* 13. 34. I would, I would not; I would, by all my Prophets formerly, now by my selfe; I called upon you, and afforded you meanes for turning to me, I would not, ye have resisted my call, and abused the means afforded you.

Hence when God is said to will the salvation of all, not that any should perish, not the death of him that dyes, &c. either the note of universality (All, not any) is so to be limited, or the

Will of God, so to be distinguished, or both; as nothing may be ascribed to the will of Gods intention; but what certainly comes to passe in the event.

This conclusion therefore we lay downe for further answer to those Texts of Scripture joyntly, and to all of the same purport: God never intended the salvation of any; but those who are and shall be saved; for then should his will of intention be frustrate; which that it cannot be.

1. We have seen *Psal.* 115. 3. *Rom.* 9. 19.

2. The truth of this conclusion will appear by enquiry into that will of intention; which in God they imagine for the salvation of all without exception; it is either a compleat and determinate act of the will of God, or a naturall inclination in him, not in compleat operation.

If the former, then is he not unchangeable; first determining all men to life, then reversing that determination; but with God there is no change nor shadow of turning; neither can there be, all change proceeding from imperfection, whether of wisdom; or power; or happiness; therefore God wills not now one thing; then another, though he executes his Will part by part, and time by time, but his will is alwayes one and the same constant act from all, to all eternity.

But the adversaries here chuse the latter rather, affirming it a naturall inclination in God; nor in compleat operation; to this end distinguishing the Will of God into antecedent; or

fore-going, and consequent, or following.

The antecedent they define a naturall inclination in God, whereby he wils the salvation of all, before he considers a certaine act (as Adams sinne) or some certaine acts, as other sins in man: The consequent will whereby he determines actually the condemnation of many, this determination issuing from the last judgement of Divine Wisedome, upon the consideration of certaine acts in the creature fore-seen in those which shall be, without his decree that they shall be. For answer.

1. If this distinction were admitted, it could not reach; for this which they call the consequent Will of God, hath it not taken place in the breast of God long since? Hath not God to this day considered of all things that can fall within consideration concerning his creature in order to eternall life or death? Or, by what slow decrees doe they conceive the consideration of God to move forward? Nay, can the forme to themselves such grosse apprehension of God, as that he should not have considered all things considerable before the world was? If so, then his consequent Will is past for the condemnation of many by their owne grant.

2. This distinction is not to be admired, that which transformes God into a worthelesse Idoll; Being,

1. Against the simplicity of his spirituall nature, whereby he is what he is purely, and completely in act: and this is manifest from the perfection of his nature, the more all pure inclinations are in operation, the more perfect

on there; in Angels and men the more not only an inclination to the love and feare of God, &c. but the more actuall love and feare is found in them, the more perfect in their state; what light is in the Sun, it alwayes actually shines; But the nature of God is a nature of utmost perfection, therefore no inclination in him, but what in compleat operation; hence he hath been by all Divines Orthodox in this point of the perfection of his nature accounted a pure Act.

2. It is against the perfection of his wisdom, there is no time nor moment can be considered, wherein God doth not actually consider whatsoever can fall within consideration concerning the creatures acts, and all things thereupon depending, and therefore no moment can be considered wherein God doth not compleatly and determinately will whatsoever he wils concerning his creature.

3. The Conclusion stands good from the power of God; If he wils the salvation of all, and hath power in his hand for it, then all shall be saved: It is a ruled Case, *Quod volunt potentes agunt omnes*, whatsoever any one really wils, if he have power in his hand he will doe it; what is further imaginable for doing a thing but will and power? What saith *Arminius* here? he wils the salvation of all, but *modo convenienti*, after a fit manner: For answer briefly; The salvation of all either may be brought to passe after a fit manner, or it may not; if it may, then still the argument stands good, he wils it, and it may be fitly done, and he hath power to doe

it, why is not then done? And indeed that might be done after a fit manner if he pleased is manifest, because after the same manner he gives grace to some, and perseverance in grace he could doe it to all; If it may not be done after a fit manner, and yet according to the supposall God wils it, then he wils something which cannot be done after a fit manner; how great an absurdity is here fastened upon the Will of God, which is the rule of all cleare, righteous, and fit proceedings? This is a will befitting a childe rather than God; Or, what will they say further? Though he wils it, yet for as much as it makes more for his glory that all be not saved, therefore all shall not be saved.

Ans. But if it makes against his glory that all should be saved, then he wils it not, if God could will what makes against his owne glory, and that way whereby he hath determined finally to be glorified, he could sinne against himselfe; according to this supposall, there are lines running crosse in the breast of God, and he is at strife with himselfe. That what the Poet speakes of the weake elements amongst themselves, these Prophets speakes of the one, perfect God.

*Frigida pugnabant Calidis, humentia siccis,
Molia cum duris, sine pondere habentia pondus.*

*Cold things with hot, moist things with dry did fight,
Soft things with hard, and weighty things with light.*

This last expressly, weighty things with light, his former Will, as a thing of no weight, making against the weighty aime, and way of his owne glory, (which is the end, and measure, and rule, and poize of all) must give way to this latter Will, as that wherein there is true weight.

4. From the happinesse of God; If he be perfectly happy, whatsoever he wils shall certainly be brought to passe, happinesse is an intire and perfect good, and it is more happy to have whatsoever is willed, then to want it; for if the wanting of one thing willed doth not in any degree diminish happinesse, then neither doth the want of another thing willed, for nothing added to nothing makes but nothing still, then neither doth the want of a third, fourth, and so on; in the conclusion then he may be as happy who hath nothing that he wils, as he that hath all things that he wils: But this, common sense abhors.

Bradwardina, l. i. c. 18 parte Co. o. larii.

5. From the Knowledge of God; If from all eternity he knowes who shall be condemned, then did he will their condemnation, and that antecedently to this knowledge, he therefore knowing it, because he hath willed it; for whatsoever he knowes as that which shall be, he knowes either in it selfe, or in himselfe; hee knowes it not in it selfe, whilst as yet it is not, but nothing but himselfe was before the creation of the World, therefore nothing in it selfe could then be known to him.

Object. But as we see what is present to in certaine moments of times, so he in his eternity comprehending at once and together all time, (for his eternity is the

entire possession together and at once of a boundlesse life
sees before all time whatsoever is in any part of times.

Ans. That in his eternity he may see any
thing in it selfe, there is required not onely the
existence of his boundlesse life together and
once but the co-existence of the thing it selfe
to be seen, and therefore as man sees not any
thing in it selfe in one moment of time, which
not in that moment, but shall be in an after mo-
ment, so neither doth God see any thing in
selfe before all time which is not, but in time,
otherwise he should see time in it selfe before all
time; which is a contradiction, and here is no
shaddow of imperfection in God, but an impos-
sibility in the thing; and what is here said for
the thing it selfe, is as cleare for all created crea-
tures of the thing, they cannot in themselves be
seen before all time, they themselves being but
in time, what he knowes then from eternity
as that which shall be, it is in himselfe that he
knowes it, if in himselfe, in his will.

1. In God there is a threefold knowledge: First,
an apprehension of the nature of things, this
may be shaddowed by those formes which we
finde in our owne mindes, when we think of any
thing meerly according to the simple nature
of it, as when a builder hath the Platforme of
a house in his minde, but proceeds no further,
either to determine it shall, or shall not, may or
may not be built: thus in the Divine Nature
there is the apprehension of all things, possible,
impossible, possibilities, and impossibilities, but
that herein he doth not determinately know
what shall be is manifest, because thence it would
follow,

follow, that he apprehends no more then the things that are, and shall be.

2. The knowledge of what is possible, what may or may not be determinately; and this he knows in his own power, whatsoever is possible to be done, is therefore possible, because he hath power to bring it to passe; but herein doth he not determinately know what shall be, because then he should be of power to do no more then he doth.

3. It remains then that the knowledge of what shall be, is founded in his will; how did he know the world should be, and should be this and no other, before it was? in his mind are thousands of other formes and representations, and he was able to have made it of another form, and other kind of Creatures, so that here he could not know it should be, and that it should be this; but herein he knows both that it should be, and that it should be this, and no other, because he wil'd that it should be, and that it should be this, that it is: If God knew then from all eternity that all should not be saved, and who they were, herein he knew it, because it was his will that all should not be saved, and that these should be they which should not be saved: But as hath been formerly noted, the Arminians are very creperous in point of Gods knowledge of the state of man, in order to eternall life, allowing no determinate and certaine ground of it, either in God or Man.

Thus much for answer in generall to these Scriptures joyntly, now more particularly.

1. To

1. To those two Scriptures, 1 *Tim.* 2. 4. where it is said God would have all men to be saved and to come to the knowledge of the truth, and 2 *Pet.* 3. 9. where it is said, that God is not willing that any should perish, but that all should come to Repentance: these Scriptures free themselves from that generall interpretation, that he wils that all shall be saved, as he wils that they should come to the knowledge of the truth; so he is not willing that any should perish, as he wils that all should repent; But is the Lords will of intention, or his decreeing will, that all without exception should come to the knowledge of the truth, and to repentance the contrary is manifest.

1. From the denyall of meanes.

2. From the denyall of his spirit to many who have the meanes.

1. For the denyall of meanes. 1 He affords not to all the necessary meanes; instances of this are so evident, as cannot be gain-said: for the first 4000. years well nigh, the world generally was over-looked, the meanes of knowledge, the discovery of the Covenant of God, onely in the Church and that Church shut up first in the families of the Patriarchs, after-wards in the little nation of the Jews; hence that of the Apostle, *Acts* 17. 30. and 16. *Rom.* 25. 26. hence the Jews so startled when the door of faith was set open generally to the Gentiles; The Apostle Peter himselfe, must by a Vision from heaven, be taught the counsell of God, for the call of the Gentiles *Acts* 10.

Since the comming of Christ, to this day,

the Gospel preached in every Nation without exception? are there no Pagan Nations in the world?

2. He hath sometimes denied the meanes to those whose hearts he hath seen lesse obstinate in case the meanes had come to them, then others unto whom he hath sent the meanes, and left them to perish in the obstinacy of their hearts against the means sent; thus it was betwixt Tyre and Sidon, on the one hand, and Capernaum on the other, by our Saviours own Testimony.

Object, *All in Adam were taken into the Covenant of Grace.*

Ans. 1. If it was true, it reacheth not, how shall his posterity in after generations, come within the call of Grace, or to the knowledge of the Gospel, meerly upon that ground that Adam was once possesst of it for them.

2. It is utterly false, for then should Adam have been a root of Gospell righteousnessse to his posterity, whereas it is Christ in opposition to Adam, that is so, Rom. 5.

Object. *They had the meanes of knowledge in their Ancestours long since, who by their unworthy walking have lost them, for themselves and posterity.*

Ans. 1. If that was granted, it would not thence follow that God would that their posterity should come to the knowledge of the truth.

2. This supposeth their Ancestours a common Stock, forfeiting for their posterity, Gospell priviledges all the world over; but it is plaine that there were some Nations which never had the Gospell among them, till many years after the death of Christ.

Ob,

Object. The Creation holds forth so much of God that if man would improve it so far as he might by the power of nature, God would then reveale the Gospell to him, and give him preventing grace; and the law be made with Christ, for the merit of his passion so that thus all men have the meanes of saving knowledge initially in the Creature, and it is in their hand to improve those initiall meanes to the obtaining of the ultimate meanes in the word of the Gospell, because they teach that the Sun, Moone, and Starrs, preach the Gospell, Rom. 10.

Ans. This Tenent is meerly Jesuiticall, overthrowen by the more Orthodox of the Papists themselves, by these, or some of these following Arguments.

1. God in revealing the Gospell, is found to those that sought him not, &c. Rom. 10. 20.

2. It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy, Rom. 9. 16. whereas according to this Tenent; once to him that by the improvement of of natural power, wils and runs, mercy should be shown.

3. He will have mercy on whom he will have mercy, and whom he will he hardens, Rom. 9. 18. where the originall ground of salvation is ascribed meerly to the will of God, but according to this Tenent, his will is suspended upon mans work.

4. Who made thee to differ? and what hast thou that thou hast not received? 1 Cor. 4. 7. the graduall difference found amongst the Saints themselves, is from God by what they receive much more that specificall difference between Saints and Sinners.

5. The greatest of sinners who have most abused their naturall Talents, as Publicans, Harlots; and such as the Apostle reckons up, 1 Cor. 6. 9. 10. are called, when many more restrained, and better qualified for morall vertues are passed by, Non habeo, &c. There is nothing that I can behold in chusing men to saving grace; should I in my thoughts be permitted to the tryall of this Election, but either greater wit, or smaller sinnes, or both; let us adde if you please, honest and profitable arts, whosoever therefore be is, who is intangled and defiled with the smallest sins, (for from all who can be free?) and of quick wit, and accomplisht with the choicest arts, seems a fit man to be chosen to grace; but when I shall thus determine, so will he laugh at me, who hath chosen the weake things of the world that he may confound the strong, and the foolish things of the world, that he may confound the wise, that I beholding him, and with shame corrected, laugh at many, who both compared with some sinners, are more chaste, and with some fishermen, are Orators, &c. Augustine. Ad Simplic. Lib. 1. ad finem fere.

6. According to this supposition, there is no place for preventing grace, but it is prevented debt, when a sinner is converted, so that it overthrows it selfe; not grace, because it is of works, and so not preventing, because prevented by fore-going works, in the improvement of naturall powers.

Object. But it is for the merits of Christ, and therefore of grace.

Ans, But where it is of works, it is not of grace, saith the Apostle; therefore this, hath Christ no more merited, it (being the overthrow

throw of grace) then that we should be justified by workes; by both which, grace would be made no grace: as for that Text, *Rom. 10. 13* compared with the *19. Psalme*; it is a most ridiculous wresting, to apply it to this purpose; it is plaine there, that they whose sound goes forth, &c. are the Apostles, and sent teachers preaching the word of the Gospell, to the eare; by whose preaching faith is immediately begotten, upon hearing, *vers. 14. 15, 16, 17.* not the Sun, Moon, and Stars; holding forth the workes of God to the eye, by which men are remotely prepared for the Gospell, and faith by it; and what is alleadged out of the *19. Psalme*, is spoken allusively; the course of the Gospell in the hands of the Apostles and their Successors, compared to the course of the Sun in the skie: Thus much for the denyall of meanes.

2. For the denyall of his spirit in regard of saving operation, to many who enjoy the meanes: The same word preached is to one the favour of life to life, to another the favour of death to death; whilst some are converted; others are hardned: observe here,

1. It is God that makes the difference. *1 Cor. 4. 7.* the effectuall call of a sinner in saving illumination, faith and repentance is his gift, *Eph. 1. 17.* and *2. 8.* *Phil. 1. 29.* *Tim. 2. 25.* *Ezek. 36. 26. 27.*

2. It is of meer grace, without respect of former works, *2. Tim. 1. 9.* *Rom. 11. 5. 6.* *Rom. 9. 11.*

3. The Lord herein useth an absolute liberty, *Job. 3. 8.*

4. He gives in the call of a converted sinner; both the power, and the acting of that power; to such as are not converted he gives neither: the former part of this is clear by the forementioned Texts, proving it to be his gift; both the former and the latter is clear, *John* 6. 44. 45. no man can come without the Fathers drawing and teaching; therefore where this is not, there is not so much as the power, but where this is; not onely can they, but they doe come; hence the conversion of a sinner is an effectuall and a peculiar worke of God; and if God did the same for those who are not converted, which he doth for those that are, they should be converted too; but this we have seen before.

5. The Lord in this proceeds according to his decree, for converting some by; hardning others against the meanes, *Rom.* 9. 18. for conversion, *Acts* 13. 48. *Rom.* 8. 30. *Ephe.* 1. 4, 5. for hardning, *John* 12. 37. to the 43. that the Jews were not converted by the powerfull ministry of Christ, was hence, saith the Evangelist; because the Lord had long before determined their hardning, and foretold it; *Esay* in his time beholding the glory of Christ, as he was to be revealed by his comming in the flesh, and preaching, (adding miracles to his Sermons) to the Jews; prophesied of these Jews, that they by his word and works should be hardned: Hence then it will be manifest upon the summing up of these particulars, that by all here, cannot be meant every one without exception; not so much as the declaring will of God, in affording the meanes being for all in that sense;
much

* Lib. de
Genes. ad
literam.
6. 10.

much lesse his decreeing will, according
which he dispendeth himselfe thus difference
both in affording and applying the means
we will here conclude with * Saint Austin, *Genes.*
could (saith he) turn the will of the wicked into good
he could *tis plaine, because he is omnipotent, why there-
fore doth he not? because he will not; why he will not
it is with himselfe, (penes ipsum est) for we ought
not to be wise above what beboves. Here the Wisdom
and Sovereignty of God betake themselves to
their height, he that will here straine his eyes
shall lose his sight; he that will needs be sound
ding these depths, shall lose his plumb; he that
will search out the majesty, shall be over-whelmed
med with the glory. Thus much for the particu-
lar Answers to those two Scriptures joyned
now the last place to each apart.

For the first, 1. Tim. 2. 4. It is manifest by the
Context, it is meant of all rankes and orders of
men, whether Kings, and those in Authority,
or Subjects, and those under Authority, (as
Gal. 3. 28. no difference of Nation, sex, condi-
tion, concludes from Christ) and there was special
all reason from the state of those times for the
Apostle to speake to this; The Kings and Rul-
lers of the world being then great persecutors
of the truth, and professed enemies to it,
might seeme labour in vaine to pray for such
deplored kinde of men; therefore the Apostle
useth this reason, that of that order of men
well as others, God hath his Elect whom he
will save.

For the second, 2 Pet. 3. 9. To us-ward saith
the Apostle, who are these? The Apostle

Elect

Elect and Beleeving person writing to the dispersed Jews, who for the Gospell suffered persecution, themselves Elect, Beleevers, and sanctified, 1 Pet. 1. 1, 2. and 2 Pet. 3. 1. The sum then is this, God delays the day of his great judgement, that he might first gather in all his Elect ones, not willing that any of them should perish, and as this is applied to them of that generation amongst the Jews, so it looks further to that harvest of Gods Elect amongst them, which in their great call, yet to come, is to be gathered in, Rom. 11. 28. &c.

For the other two Scriptures, Ezek. 33. and 18.

1. The Lord wils not their death by his declaring will, for as much as he hath commanded them to return, and given them meanes for it.

2. For his decreeing Will, the Lord by it wils not their death, according to the purport of their charge against him, to which here he answers.

They charge the Lord, first, as unjust, punishing the children for the Fathers offences, the children themselves free, Ezek. 18. 2. Secondly as unmercifull, as though inexorable against repentant sinners; this the Lord shewes to be charged against him in his answer to them, chap. 18. mentioning so often that the wicked returning shall finde mercy, and both these were charged upon him, chap. 33. unmercifullnesse, v. 10. injustice, v. 17. had this charge been true, the Lord had delighted in the death and torments of perishing sinners, as a Tyrant delights in the blood of his Subjects, had not

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willed

willed their death as a righteous judge will the death of a Malefactor. The answer then is, That God doth not so will the death of a sinner, that he is liable to the Charge of Injustice condemning without fault, or to the charge of unmercifulnesse, inexorable against repenting sinners, but for their just and true incouragement hath he so fully expressed himselfe, as not to will the death of a sinner, no not of him that dyes, in the mean time upon immovable grounds formerly laid down, the Lord will the death of those that dye, for the glory of his own power and justice, seen in their condemnation.

[The like Answers in generall are to be given to those Scriptures so frequently alleadged, and often perverted, for Universall Redemption, which Scriptures the adversaries are wont to use to justify against the Doctrine of Predestination. Further and particular answers, 1. The main Text alleadged by them, doe of themselves together with the Context afford: 2. The Analogie of Faith in many fundamentall Doctrines clearly taught in the word of truth, amongst which this of Predestination hath the leading place; in which whosoever is truly instructed, is surely anchored against that windy error.]

Hitherto we have answered these two last Scriptures, Ezek. 18. and 33. upon supposition that eternall death was there spoken of, whereas it is indeed temporall judgements which they there complaine of, and about which the Lord clears himselfe as is manifest, Ezek. 18.2. with Jer. 31.27. to the 31. vers. and Ezek. 33. from the

24. to the 36. ver. where it is evident, the desolati-
 on of their Land was the matter of their quarrel
 and complaint, they were so far from complain-
 ing that God had given them over to hardness
 of heart, ordering them thereby to eternall
 death, as that they justifie themselves as suffering
 undeservedly; That was indeed the complaint
 of an humble and repenting people, *Isa 63. 17.*
 but these were quite of another straine. To this
 the sum of the Lords answer is; That they are
 the Authors of their own wo, he is so far from
 taking pleasure in their undeserved sufferings,
 that would they be righteous they should be free
 from miserie, to this end hath he commanded
 them to turn from their iniquities, and affor-
 ded them meanes for the same, that obeying they
 might live. A great stir the Arminian Nation
 is wont to make with these Texts of Scripture,
 disputing all the while upon a false interpreta-
 tion, and meerly perverting the question here
 held forth.

H 2

THE



THE SIXTH SERMON.

ROM. II. 7.

*The Election hath obtained it, and
the rest were hardened.*



E come now to other their main
Objections, which tend upon sup-
posall of the former Doctrine,
either to accuse God, or excuse
Man.

Object. 1. Say they, according
to this Doctrine of Reprobation, God must be the Au-
thor of sin, and so be guilty of sin, and this they urge
upon three grounds especially: 1. In that he decreed
it, thence there is a necessity of mans sinning. 2. In
that he acts in it producing as the first cause those who
sin and by man, to which sinne cleaves inseparably.
3: That unto Adam he denied that grace, without
which it could not be, that as to the event he should
persevere in working righteousness.

Ans. What is here alledged as the grounds of
this objection, is owned by this Doctrine, but

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the charge of the Objection is denied, as having here no footing.

1. For the decree ;-- 1. That God decrees that sin should be, hath formerly been proved, but that hence he cannot be concluded the Author of sin is evident, because the decree, as such, is an act immanent in himselfe, not emanant upon the Creature, it being the property of immanent acts to put nothing in the object.---

2. There is upon the decree of God a necessity of mans sin, as * *Austin* saith well, *The will of God is the necessity of things* : But, 1. It is a necessity not absolute, but upon supposall, or conditionall, not of compulsion, but of consecution, for as much as God hath so decreed, it cannot otherwise come to passe but man shall sin, yet doth he sin freely, chusing so to do acting neither by constraint, nor from a principle of naturall necessity ; but of this we shall speake more in answer to the third Objection, which chargeth this necessity as inconsistent with the essentiall liberty of mans will. 2. There is a necessity of the same kind for mans sinning, if we grant that God fore-knowes his sinne, if God fore-knows that man shall sinne, then must it needs so come to passe, otherwise God fore-knows that shall be which shall not be, but this clearly involves a contradiction : We must then either grant a conditionall necessity of mans sinning, or deny Gods prescience.

3. Upon supposall that man shall sin without the decree of God, God himselfe stands under the like necessity, a necessity upon supposall, or of consecution, for as much as man shall sinne,

* 1. lib. 6.
de Genes.
ad literam.
c. 15.

and is so fore-knowne of God, (or whether so fore-knowne or not) there is now no liberty left to God for perverting mans sinne, so that whilest we fear to lessen mans liberty, by allowing him to stand under a conditionall necessity arising from God, we fear not to lessen Gods liberty subjecting him to the like necessity arising from man.

2. For Gods acting in the sins of men.

Ans. 1. That the great Creator as the first cause produceth all motion in all creatures, seems not obscurely to be taught by the Apostle, *Acts* 17. 28. as he is set forth the Author of life, in him we live, of being, in him we have our being; so of motion, in him we move, and as the Apostle quotes there *Aratus* one of the Heathen Poets, so sutablely another of the Poets sings, *Est Deus in nobis agitante calescimus illi*; God is in us, he moving we wax warm.

To me it seems one of the foure letters of his Name *Jehovah*, to be the Author of all being and therefore of all operations, in all creatures their operations, not being nothing, and to ascribe to any creature onely upheld, not moved by God to produce its own motion seems to transfer Divinity to the creature, and derogate from it in God. I should thinke the motion of the creature, in dependence upon the Creators moving, to be like that Engine, *Ezek.* 1. 16. a wheel in the midst of a wheel, the motion of God incompassing the creatures motion and moving it within it selfe: And I would further make this Quære, Doth God uphold all and every being? I do not know that

this

this is by any denied, divine conservation and sustentation of whatsoever is; but if motion be upheld by him, it is produced by him; for it being a successive entity or being, how is it otherwise upheld then by Production? and if life be upheld, motion is; this terme, life, including this terme, motion, life being in the living creature, the supreame and universall principle and power of operation actually in operation. But to insist no longer upon this; we affirme clearely, as that which comes closer to the present question and concludes it, whatsoever becomes of this discourse, for all creatures in all their motions depending upon God.

2. That God as the supreame and universall Governor acts the wils of men, turning them which way he pleaseth in their motions, is clearly expressed in Scripture, and there is not a little depending upon this truth both for our duty and comfort.

1. For Scripture testimony, *Prov. 16. 1.* What are the preparations of the heart there, but the thoughts, desires, and inward workings of it? These are from the Lord, *Prov. 21. 1.* What is there said of the Kings heart is as clearely to be affirmed of the hearts of other men: What more expresse? *It is in the Lords hand, like the rivers of water, he turneth it which way soever he will;* Is any thing more easily turned this way or that way, then a water-course? So easily doth the Lord turne the hearts of men, how are they turned but by their owne motions? They so move then by their own principles, as the Lord is the first and supreame mover, *Psal. 106. 46.* He

turned the Enemies hearts to pittie his people, and he gave them favour in the sight of the Egyptians, Exod. 11. 3. So he likewise had before turned their hearts to hate his people, and to deale subtilly with his servants, Psal. 105. 29. further testimonies (though these might suffice) will come in as we shall shew the duties hereon depending, which we now come to in some few instances.

2. Hereupon therefore it is our duty.

1. To seek after the Lord that we may know him, and give up our selves to him ; it is forth manifest by these testimonies, how we are to understand that of the Apostle, *In him we move* the Apostle thence requires this as the duty of all men living, having these experimentall witnessses within them of their great Creator, in their life, being, motion, they are not, they live not without him.

2. To glorifie God with all humble adoration, as the great Lord in whose hands is our breath, and whose are all our wayes, Dan. 23. all our wayes, even to the preparations of the heart, and all the motions and issues thereof, as we have seen.

3. To take heed with fear and trembling to the motions of Gods spirit in us, in the things that concern salvation, that we neglect them not, Phil. 2. 12. 13. for as much as we cannot do but as acted by God and he acts us by our owne will ; first principled by his grace, then moved by his spirit ; take heed we be not wanting to second these motions of his in us.

4. To pray unto God that he would incline our hearts to himselfe, and to his wayes, *Geni. 1.*

4. *Psal. 119. 35. 36. Jer. 31. 18.*

5. To praise God for whatsoever good inclinations and operations we have found in our hearts, *1. Chron. 29. 14.* for two things doth *David* there blesse God. 1. That they had what to offer. 2. They had hearts wherewith to offer; the willingnesse of their hearts was from the Lord, as well as all that store they had to offer, and this he further acknowledgeth in prayer, *vers. 18. 19.*

Other duties we might instance in, as humility; as in the last example, *vers. 14.* *What am I, and what is my people?* In giving the most to God, they received the most, in that they received hearts to give, &c. But I forbear instances, onely one speciall case making for our no little comfort, in times of greatest temptations, by the prevailing of wicked men against us.

The Lord hath as well their hearts as hands in his power, to make them pittie us, favour us, as we have seen; he hath made promises to this purpose, *Prov. 3. 4.* So when any mans wayes please the Lord, he will make even his enemies to be at peace with him; and it must not now remain in the hand of man, whether the Lord shall be true in his promise or no, which it must doe, if he doe not act and turn the hearts of men as he pleaseth; *Jacob* trusted to this when he made that prayer, *Gen. 43. 14.* supposing *Joseph* to be some godlesse-Egyptian. Now let any man judge whether these testimonies, and duties thereupon depending, import no more but this; that

that God conserves man, and upholds his faculties, propounds objects, and perswades then stands a looker on, leaves it meerly in mans power to act, or not to act; this way, or that way; so as for the event, it may or may not be, this or that, nothing certaine or determin'd.

Hence then we affirme, that God as the great Creator and universall Ruler, produceth all operations, and motions in the heart of man, even those to which in man sinne cleaveth unavoidably. * *God workes in the hearts of men to incline their wils whithersoever he will; whether to the which is good for his owne mercy, or to that which is evill for their merits, Saint Austin.* But now to answer the Objection, *How then is he himselfe free from sin?*

Much
more to
this purpose,
see
lib. 5. contra
Julia.
c. 3.

1. God works as the supream mover, man as the proper subject; that is, in whom is the principle of the sinfull action: this is one step clearing God in the case in hand, to make it plaine by instances; The Sun shining upon a Dung-hill, raiseth a stink; the Sun stinks not, but the dung-hill in which is the principle of the stink, and it is by the operation the Sun that it stinks: sinfull man is as the dung-hill, God as the Sun. A Clock false made, moved by the poise striks false; the poise moves true, though the clock strike false. By the shining of the Sun upon a false Dyall, the houres of the day are falsly given, the Sun is true in his course, yet without his motion the Dyall would not lye. A skilfull writer using a pen with a hair in it, for fair letters, blots are made; yet he writes according

according

according to as exact art with that, as with the cleaneſt pen, the fault is only in the pen. A ſkilfull Muſitian playes upon an Inſtrument out of tune, the muſick jarres, the inſtrument ſounds amiſſe; yet he ſhews no leſſe ſkill, neither tranſgreſſeth the lawes of Muſick any more, then if he plai'd upon a well tun'd inſtrument. So full man is the falſe Clock, the falſe Dyall, the blotting Pen, the jarring Inſtrument, God in his motion is the Poyle, the Sun, the Writer, the Muſitian; from God is the motion, in man is the principle of the evill in the action.

2. God works as the Author of nature, man as a morall Agent: that is, as ſtanding under a law, which whileſt he obſerves, or violates, his action is free from ſin, or ſinfull, ſin being the tranſgreſſion of the Law of God: now thoſe actions are the ſame conſidered as naturall, which as morall differ extreameſly, and God works uniformly in thoſe actions which are naturally the ſame, though morally very different, and in point of good and evill, contrary. Inſtance, *Adam* eating the forbidden fruit, doth the ſame thing in naturall conſideration, which he had done in eating the ſame, had it not been forbidden him; yet then had his eating been a lawfull and blameleſſe action, whereas now it was moſt ſinfull: nor onely the outward action of eating, but his will and deſire of eating (ſuppoſing him to have will'd, and deſired it not forbidden) had been the ſame in nature that it was when he deſired it forbidden; yet in one caſe free from ſin, in the other deeply guilty. Whence riſeth this difference; not from the diſ-

different exertion of naturall power, or difference in the operation of his will as nature, but from his different condition; because he is in one case under a law forbidding, from which in the other he was free: Now God here works as the Author of nature, and uniformly; the difference of mans condition varies not his operation: as the Sun shines uniformly upon Dung-hill, and upon a Garden, though the effect be contrary; the weights move uniformly the true, and false clock, &c.

Another instance; suppose one man in heat of affection slay his adversary justly, another unjustly his friend; here is in, naturall consideration, one and the same action in both, the same exertion of naturall strength outwardly in the motion of the Arme, the same animosity inwardly stirred up in the motion of the will; therefore the operation of God, who works as the Author of nature one and the same for kinde in both; the difference in morall consideration is found onely in the men, the one acting according to the law of God, the other contrary to it.

3. God works according to a pure rule, man contrary to a pure rule, Gods rule is the dictate of his owne wisdom, for his own glory; whatsoever the wisdom of God represents as making for his glory, that God wills and acts accordingly: now it is plaine by the issue, and by Scripture testimony, that the wisdom of God hath suggested the way for his finall glory, in mans finall state, such as supposeth the sinne of man, making way for that glory; God therefore

fore according to this rule, both determines that man shall sin, and acts sinfull man in those actions of his, to which as in, and from man, sin cleaves unavoidably. Mans rule is the Law of God, man in sinning, though he fulfils Gods intention (for who hath resisted his will? the Jews in crucifying Christ, did whatsoever the hand and counsell of God had before determined to be done) which is not his rule; yet he acts against his law, which is his rule; and therefore God acting according to his pure rule is blamelesse, man working contrary to his pure rule, guilty.

The third ground whereupon they will have the Doctrine of Predestination formerly asserted to charge God as the Author of sin, is, *That unto Adam was denied that grace, without which it could not be, as to the event, that he should actually persevere in his righteousness.*

Ans. To affirm that God is the Author of sin, is granted on both hands blasphemy, & therefore whatsoever the Scripture teacheth concerning Gods dispensations to man about the first sinne, or fall of Adam: this conclusion cannot thence be infer'd that God is the Author of sin. Now all the question is, what the Scripture here teacheth: This say we, *That unto Adam was denied that grace, without which it could not be, as to the event, that he should stand, and this we clear by these following steps.*

1. Adam was created in the Image of God, Gen. 1. 26. that is [whatsoever more is comprehended] in righteousness and true holiness, Ephe 4. 24. herein was that state of habituall righteousness,

ness, whereby he was able to doe whatfor
good he should will to doe : all the faculties
his soul were fitted to work according to
rule of righteousness without any interruption
it was not then with him, as it is now with the
regenerate, *Rom. 7. 18.* with whom to will
present, but how to performe that which is good
they finde not ; he had withall by that habitual
righteousnesse a power to will that which was
good, even all that good which God according
to his law engraven on his heart might require
at his hands, free from any principle byassing
him to evill : and this power, and this righte-
ousnesse, had all his posterity in him.

2. That he was denyed the grace whereby
should actually stand, is manifest by the event
fallen he is, but God was able to have afforded
him that effectuall grace, whereby his fall had
been prevented, as he hath dealt with the An-
gels, who keep, and for ever shall keep their first
standing ; and had that grace been afforded
him, he had stood, for it is a contradiction to
say he had that grace, whereby he should not
only be able to stand, but should actually stand
and yet grant that he stood not, he had then
both a power to wil all that was good and to do
all that good which he should will ; but to will,
and to do that for which he had a power, was
not given unto him. A sound eye hath the fa-
culty of seeing, there is the power ; but that it
may actually see the object before it, it must
have light : An Instrument truly made and tun-
ned, hath in it the power and principle of sound-
ing harmoniously ; but that it may yeild it
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harmony, the skilfull touch of the Musicians hand is necessary: Hence Saint *Austin*, * The first man had not that grace by which he never could be evil; but that grace he had in which if he would abide, he never should be evil. Such an aid of grace he had, as which he might forsake if he would, and in which he might abide if he would: not such as whereby it might come to passe, that he should will to abide. Then comparing it with that aide which beleivers receive in Christ; so much greater is that aid which is given by *Iesus Christ* our Lord, unto whom it seemes good to God to give it, that not onely we have that, without which we cannot persevere, although we should will; but so great, and such that we shall will: for there is in us by this grace of God, both in the receiving and holding with perseverance that which is good, not onely to be able to doe that which we will, but also to will that for which we are able.

* Again, To the first man, who in that goodnesse wherein he had been made upright, had received to be able not to sin, to be able not to dye, to be able not to forsake that goodnesse; was given an aid of perseverance, not by which it might come to passe that he should persevere, but without which he could not be able by his free will to persevere: but now to the Saints predestinated unto the Kingdome of God, by the grace of God not onely such an aid of perseverance is given; but such an one, as that to them perseverance it selfe is given; not onely so, as that without that gift they cannot persevere; but so, as that by this gift they may not but persevere. Much more to the same purpose frequently in him.

3. It could not be that he should have that grace, whereby as to the event he might stand;

Li. de corruptione & gratia. c. 11.

Cap. 12.

(111)
as to his owne fitnessse he had by his habit
righteousnesse a power of standing, he was ha-
bitually fitted for it ; but that he might stand
as to the event, there must be further a vigo-
rous influx from God, of light upon his minde
of holinesse upon his will actuating his habit
all power ; Now that this should be afforded
him, it could not be, that being supposed for
which the Scripture is clear.

1. That God knew certainly that he should
fall ; that man is put to a very hard shift, who
shall deny Gods certaine knowledge from all e-
ternity of *Adams* fall, or of any event whatso-
ever ; and the free confession, hereof would be
refutation enough to most mens apprehensions
(the impression of Gods perfection, as for other
Attributes, so for knowledge, being deeper
upon the heart of man, then by a little mis-
erable Sophistry to be wiped out) of that un-
lawful opinion, which can be no otherwise sup-
ported then by dispoyling God of his essentiall pro-
perties. Now if God knew certainly that *A-*
dam should fall, then it cannot be that he should
have that aid of grace whereby he might as to
the event stand ; for then God should know
certainly that that should be, which yet certain-
ly might not be, namely, *Adams* fall, whereas
for as much as God knows certainly that it
shall be, it may not for the event, but be.

2. That God hath decreed his fall ; If God
had decreed that *Adam* should fall by his per-
mission, (and in that decree of his owne permis-
sion it was that he knew certainly that *Adam*
should fall) then could it not be that *Adam*
should

should have that grace whereby as to the event he might stand; for then Gods Administrations to man might make void his owne decree; but that God had so decreed we have formerly proved: Let us gather up a brief discourse about it.

1. That God decreed the making and ordering all the workes of his hands for his owne glory, as the end of all, is most unquestionable.

2. That he decreed particularly that glory which comes to passe from his creature; either that particularly; or another particularly, or lastly, none particularly, but his glory generally, and indefinitely; not another particularly, it is too absurd to say that he decreed what comes not to passe, and decreed not what comes to passe, such an apprehension doth at once utterly overthrow his wisdom and power; neither did he decree his glory onely generally and indefinitely, that apprehension necessarily supposeth a defect in his wisdom for dictating distinctly and particularly the way of his glory, and ascribes unto God the weakness of man discoursing from generals to particulars, which is alwayes accompanied with, and supposeth imperfect knowledge and power.

3. That he decreed his owne glory comprehensively, to wit, all that glory in every particular which ariseth to him from the creature, this is clear (to wave other Arguments) from the two former particulars, because his glory is the end of all his works, and his glory particularly as it comes to passe.

4. That glory of his in the small state of man being such as supposeth sinne, (for how shall
some

ome be saved in mercy, others in justice condemned without sin?) and particularly Adam fall, and in him all his posterity, it must needs be that God decreed that glory of his, and the way of his glory.

Object. But why doth God give a righteous law in charge to Adam, inables him with habituall righteousness for the fulfilling of that law, and yet determines that he should not fulfil it.

Ans. We have from cleare and unshaken principles, but now proved that God hath decreed that way of his glory, or the glory of those Attributes in mans finall state which necessarily supposeth sin, not to the decree, but to the glory; but if God had not made man righteous, and given him a righteous law in charge, and left him to the violation of that law, there could have been no sin in man; herein is sinne when man transgresseth that law which he is commanded to observe, and for fulfilling whereof he had a power, Adam himselfe, and we all him.

Object. By what right doth God condemne man for sinning, when he hath first decreed, and then dispensation towards man is according, that he should not have that grace without which it cannot otherwise come to passe but he shall sin?

Ans. But by what right doth dust and ashes lift up its head against the great Creator in the bold enquires?

1. Whatsoever appears by the Word of God to be his Will, there is no place for this enquiry. By what right? The Will of God being the rule of righteousness; Nay, * so the highest rule of righteousness, that whatsoever he wils, in as much

Lib. 1. de
Gen. Con-
12. Ma-
nic 4. 3.

he wills it, it is to be accounted righteous : whereever therefore this question is asked, Why hath the Lord done thus ? the answer must be, because he would : but if thou shalt go on in asking, But why would he ? Thou now seekest something greater and higher then the wil of God, which cannot be found, Augustin.

2. The Lord here stands upon his dominion over man as his Creator, and thereupon checks the insolency of this enquiry : Nay, but O man who art thou that repliest against God ? Shall the thing formed, say to him that formed it, why hast thou made me thus ? or hath not the Potter power over his Clay ? &c. It is too high a pitch for man to soar, to call his Creator to the Bar, and and their implead him face to face.

3. The Lords proceeding here by vertue of his Dominion, is a depth that must with trembling be admired, cannot be sounded. O the depth ! Rom. 11. 33. Wilt thou acknowledge no more in the most mysterious wayes of God, then what thy reason can graspe ?

1. See the refutation of thy pride in the most common things of natures course every day before thine eyes, Job. 38. give a clear answer to, and make a clear demonstration of those Geometricall, Physicall, and optick Problems there ; here let me make the challenge to thee, which sometimes learned * Bradwardine, that great As-

Lib. i. l. f.
Civitate
parte 32.
versus
principium

serter of the cause of God, against thy fore-father Pelagus made to the proud Philosophers deriding Christians, because they beleaved what the Scripture affirmed, though they could not make it good by reason : Tell me thou Philosopher (saith he) what it is that thou knowest thoroughly ? not the least mote in the Sun beames ;

nor the least grain of dust of the earth, nor the least drop of water; in the least material quantity, infinite lines, figures, superficial, corporeall, divers in quantity, quality and kinde are contained; and therefore answerably infinite conclusions Geometricall, orderly succeeding, so as that the latter cannot be known by the former; infinite Arithmetical conclusions, orderly dependance likewise: of these, many conclusions themselves demonstrable, how many knowest thou? Nay, let all the Philosophers be joyn'd together, how many of these infinite conclusions know they? a very few: there remains therefore very many, not one whereof is their difficulty, and your meannesse doth any of you or all of you together know: A little after, the least spark of fire doth it not by enlightning and warming make infinite or numberlesse circles of light, and spheres containing and contained, as likewise crossing one another; numberlesse lightsome Pyramids likewise, and Pyramids visuall, and those very different one from another; numberlesse likewise lightsome and visuall beames incident, reflexe refract, in which are contained infinite conclusions, Geometricall, Arithmetical and perspective; and who can fully know all these? In the same place he argues how much lesse can thy finite little soule comprehend the great God who is every way infinite? Nay, blush thou Philosopher, and be ashamed to own so small a God, as thou art so small, by thy minde so small, shouldst see him out quite through, shouldst ransack all his secrets, should have a comprehensive knowledge of him. Thus he.

2. Because thou art a christian, let us go one step higher. Canst thou comprehend by reason all the mysteries of faith? what? that of the three persons in the one God-head? the gener-

ation of the Son? the proceſſion of the ſpirit? that of thy ſaviours Incarnation? the diſtinction of the two natures united into one perſon? As for thoſe, who, becauſe they cannot by reaſon comprehend, do therefore deny theſe maine Articles of our Faith; my charity is not eaſie enough to call them Chriſtians. I will conclude with Saint Auſtine, *Thou a man requireſt of me an answer; why, but I am a man too, let us therefore both here him who ſaith, Nay but O man who art thou? thou aſkeſt a reaſon, I will tremble at the depth: thou argueſt, I will wonder: diſpute thou, i'll beleeve; I ſee the depth, the bottom I cannot reach: Saint Paul reſted, becauſe he found where to ſhut up with wondring; he calls them the unſearchable judgments of God, and doſt thou come to ſearch them? He calls them thoſe wayes of his which cannot be traced, and wilt thou needs trace them? How much better, and more Chriſtian was it, to captive our reaſon to faith, beleeving what the Scripture ſaith, even then when our reaſonleſſe reaſon replies, How ſhould theſe things be?*

De verbis
Apoſtol.
Serm. 20.

Object. Is not this great Cruelty in God to appoint his Creature by his decree to deſtruction? and here they are wont to raiſe a mighty out-cry, and by odious comparifons to aggravate this Charge; Tygers (ſay they) and Bears, and all the moſt ſavage Creatures, are kinder to their young then ſo.

Anſ. To clear the queſtion. 1. God appoints not the innocent, but the guilty creature to deſtruction; though the fore-ſight of ſin be not before his decree for ſin, and deſtruction: yet his decree appoints that ſin ſhall be before deſtruction, and deſtruction ſhall be for, and by ſinne,

2. To refute the Objection.

1. Must they not acknowledge that By Gods permission man sins? that by Gods appointment the sin of one man hath cast the whole world into a state of condemnation: that in the issue the greatest part of man-kind is destroy'd? that sometime the whole world was given up to reigning sin, and perished generally in their sin, eight persons excepted? that for many ages the Lord suffered all Nations to walk in the ways of their owne hearts, without God, without hope in the world? that to this day he suffers many Nations to perish without the knowledge of Christ, there being no other name amongst men whereby salvation is had? that many to whom the Gospell is sent, are hardened by it when as yet it was in the power of the Almighty to have prevented all this, and that without any the least trouble to himselfe, Now if Gods dominion over his Creature doth not abssolve him of tryall at the Bar of natures Law in the Creature (as this objection would bear in hand) how will they avoid this charge of cruelty against him, granting what they must grant? would it not be cruelty in the Creature, and against the law of nature, to see their young ones torn in peices before their eies, in case they could prevent it; especially without any hazard or trouble?

After the same manner they argue, in charging God as the Author of sin; it is sin in man to will that another should sin; therefore to suppose of God, that he wils that man shall sin, makes him the Author of sin; so they conclude, if this be just arguing, there is no sin in the world, but God must be the Author of it whether he wil'd

it or not (if we can imagine that God permits sin besides his will) for it is in man to permit another to sin, when he hath power in his hand, (and that without the least trouble to himselfe) to prevent it.

2. Is there the same kindred and Consanguinity betwixt God, and all the sons and daughters of men without exception. that there is betwixt the living Creatures, and their young ones? it is true we are his off-spring, or of his kind, *Acts 17. 29.* inasmuch as we have our life & being in him, and were created in his image; but to be his sons and daughters, depends upon his Covenant in the hand of Christ, made on the behalfe of the peculiar and chosen seed; now for them let the whole world perish, not one of them shall miscarry, *Ro. 4. 16. Job. 8. 35. Job. 11. 52. 2 Tim. 2. 9, Esay 53. 10.*

3. Their own objection falls in full weight upon their own heads, who teach that ruinous Doctrine of final apostacy; that they who are truly the children of God, having embraced his Covenant by true faith, may yet fall from the state of life totally and finally, and so perish for ever.

4. Wherein doth this cruelty appear? that God should condemn hardned sinners, is that cruelty? no; that he should harden wilful sinners, viz. give them up to hardnes of heart as a punishment of their former sins, is that cruelty? no; that he should not recover from sin; all the Sons and Daughters of Adam without exception, is that cruelty? no; that he suffered Adam to sin, and imputed his sin to his posterity, is that cruelty? no; All these things they grant, Scripture evidence being so clear for them; though some of them, true sons of their Father Pelagius, would gladly, if for shame they durst;

(and some have put away shame here) deny the imputation of *Adams* sin, & so original sin; in one of these two then, or in both together, must be the cruelty, that unto *Adam* was denied that aid of grace, without which it could not be, as to the event that he should stand; that God decreed antecedently to the fore-sight of sin, the sins of men; but it hath been prov'd already that this is no cruelty in God, but the charge of cruelty hereupon is blasphemy in man. Instance; But at the least God is not so mercifull, according to this Doctrine, as the Scripture sets him forth. Reply, 1. And how is he so powerfull, and so perfect as the Scriptures represents him, if any thing fall out besides his decree and the full purpose of his will? 2. The Scriptures which speak most this way have been cleared already, and therein we have discoursed how inconsistent it is with the nature and happiness of God, that in any thing his will should be frustrate. 3. There are two sorts of mercies, 1. Common, in the blessings of this life; these are to all the children of men, *Acts* 14. 16. 17. 2. Peculiar in the blessings of eternall life, those which shall surely make for it; here the Apostle avoucheth a difference, *Rom.* 9. 18. and this founded meerly in the will of God, *vers.* 11. 13. these are onely to the Elect, *Ephe.* 1. 3. 4. and how clear the current of Scripture is for this, hath formerly been abundantly made good the greatness of the Lords mercy is declared extensively in the former, that they are to all, even to those who live and dye his enemies, intensively in the latter. 1. That they are so excellent in their nature. 2. That they are so peculiar; as we have formerly seen at the end of the third Sermon. So that if the Holy Ghost know

by what argument to commend the mercies of God to man ; he that denyes the former mercies to belong to all, or affirms the latter to belong to all, derogates from the mercies of God indeed.

These are the two main Objections made against the former Doctrin, accusing God : a third now followes tending to excuse man.

Object. 3. *The former Doctrin takes away the liberty of mans will, and so quites him of all sin ; liberty of wil being necessary to every sinfull action.*

Upon two grounds do they conceive the liberty of mans will overthrown. 1. In that God hath decreed his sin. 2. In that God moves his will, when he wils sinfully, the motion that is from God upon the wil of man, determining it in its operation ; whence man must sin of necessity, & therefore not freely, and so his sin is no sin ; the objection against the liberty of mans will is the same, in actions not sinfull.

Ans. 1. For the decree.

1. It is most clear by Scripture, and hath been formerly proved, that the actions of mans will both good and evill, are decreed by the Lord. Let us here onely give some speciall and remarkable instances. 1. For good actions, embracing the call of God in the conversion of a sinner is decreed, *Rom. 9. 11. Rom. 8. 28. 30. Acts 13. 48.* the faith and obedience of converted sinners, in an holy course is decreed, *Ephe. 1. 4. 2 Thes. 2. 13.* The obedience of Christ fulfilling the wil of God in performing the great work of mans Redemption, was decreed, *1 Pet. 1. 20. Heb. 10. 7.* for evill actions: The crucifying Christ by the Jews & Romans was decreed *Acts 4. 27.* *Absolems incest* was decreed, as is manifest

fest in that it was fore-told by God, 2 Sam. 12. 11. and generally whatsoever was fore-told, as that which should certainly come to pass, & not conditionally (as *Nineve* his destruction) must needs be decreed, for if God have not determined, that either by his work or permission, whatsoever he hath fore-told shall come to passe, then may his word be falsified: hence then the bitter persecutions of the Church by her wickedest adversaries, the faith and patience of the Martiers, in all ages is decreed. To instance in the rage of mystical *Babylon*; the faithfulness of the Virgin-company, the true Church of Christ, overcoming her temptations: to instance further, in the Kings of the Earth, first subjecting themselves unto the whore, afterwards hating and destroying her, in the conversion of the Jews, and with them the fulness of the Gentiles; these are all fore-told as those things which should certainly be, and therefore were they all decreed; and how much of the will of man, and the workings thereof, is in all these things who can but see?

2. Yet hence is no infringement of the liberty of mans will, because the decree as such, is an action in the breast of God, makes no change in man, or his in condition, till it come to execution.

3. The decree establisheth mans liberty, forasmuch as God hath decreed as man shall wil, it is now beyond all peradventures that he shall wil, for the counsels of God shall stand; but how certain soever it is that he shall wil, so certain it is that he shall work freely; for to wil, is in the motion of the wil to work freely; to will & not to act with liberty of wil, is a contradiction: not only all things & operations, but their different man-

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per of operation also falsunder the decree of Gods who as he hath fitted necessary causes to work necessarily : as the fire burns necessarily, so hath he likewise fitted voluntary, and contingent causes to work voluntarily (that is freely) & contingently.

Object. But what God hath decreed must necessarily come to passe, otherwise his decree might be frustrate.

Ans. It must necessarily come to pass, that is, it must of necessity come to pass, yet not necessarily, that is by necessary operation, but on the contrary, if it depend upon a free and contingent cause, it must of necessity come to passe, freely and contingent, here is onely a necessity of the event, not of the manner of production, and therefore a necessity of consequence, not of the cause, a necessity neither natural nor violent, and the necessity of consequence we have formerly seen must be granted, or we must both deny Gods foreknowledge, and make him stand under that kind of necessity, which we think it an unworthy thing that man should stand under.

Object. But may one and the same effect, both necessarily and contingently come to passe?

Ans. It may, the necessity being rightly understood, viz. not simple, or absolute, but respective or conditionall : Instance, 1. In the actions of God, he creates the world freely, it was in his liberty whether he would create a world or no, whether this world or no ; yet upon supposition that he hath decreed it, it is now necessary that it be in time created, neither can it otherwise come to passe but this world must be created. 2. In the actions of man; when Christ was crucified, his legs were not broken, that the Scripture might be fulfilled which had formerly affirmed, that not a bone of
him

him should be broken, God having so determined by his Word was declared, it could not be that they should be broken, yet did the soldiers forbear to break them voluntarily and contingently, they were neither naturally nor violently necessitated to forbear. Another instance, whether in the actions of God or the creature, what is done, must of necessity be done, it is impossible that a thing should be done, and not done at once; yet if there be any free or contingent act in the world, which is granted on all hands, liberty and contingency must be granted to stand with that necessity. This Objection is yet further cleared by these two following Rules.

1. All effects produced by the creature are necessary or contingent, according as the creature itself, the next cause is in its manner of operation: Natural agents are necessary causes, as fire, the Sun they work necessarily, the fire in burning, the Sun in shining, producing alwayes the same action for kind, heating, inlightning, working to the utmost of their power, therefore their effects are necessary. Voluntary agents are free and contingent causes, they work freely & contingently, they so act one way, as that they have an intrinsical power, to act another way, so wil, as that they have a power to nil, so nil, as that they have a power to wil the same thing as they shal like or dislike; and therefore their effects are free and contingent.

2. In regard of God, the first cause, all effects in the world are both necessary, and contingent, or free; in regard of his intrinsicall liberty, whereby he way chuse whether he wil produce them or not they are free, or contingent; so for the shining of the Sun, and the burning of the fire, though they

be necessary effects in regard of the Sun and fire, their next causes, yet are they contingent in regard of God, in whose liberty it is to afford or withhold his influx for their production: So the Creation of the world, all effects depending immediately upon the Wil of God, Angels, or Men, are in regard of their immediate causes free and contingent; all the most casuall events, as the lot in the lap, in the same regard contingent; yet all these upon supposition of Gods decree, are necessary. Thus much for the decree, and the necessity thence arising.

2. That the wil of man is moved by God, and by that motion of his determined in its operation, doth not take away the liberty of mans will.

For clearing this, we must take notice of a twofold liberty; there is the liberty of § 1. *I. dependence*
 { 2. *Choice.*

1. The liberty of Independence, where the will so acts, as it is not acted by any higher cause; this is peculiar to the will of God, he onely is independent, upon any other in the motion of his wil; the wils of all men and Angels are so under his dominion, as that they are moved by him; this hath formerly been proved, as to men, that God as the great Creator and universall Ruler, moves the wils of men which way soever he pleaseth: many more arguments might be brought to demonstrate that liberty of mans will must admit the effectuall motion of God upon it; so acting it, as acted, it may act, especially is this cleared in the Doctrine of Conversion and Perseverance; but to insist upon these would be an unseasonable digression, especially the thing in hand having been already proved.

2. The

2. The liberty of choice ; where the wil in operation doth what it likes in the light, and upon the sentence of the practicall understanding, there are two acts of the will, to will and to nill, to chuse, to refuse : Now herein is the liberty of the will exprest : 1. That in these operations it doth what it likes, it wils with liking, it nills with liking ; yea with liking doth it nill even the object which it dislikes, and therefore it so wils or nills the present object, as that it hath power at the present to will what it nills, or to nill what it wils ; was there an impression of liking upon it contrary to what is, yet though it have this opposite power at the same time, it hath not a power to produce opposite acts at the same time, it being impossible that a prevailing liking, & disliking of the same thing should stand together at once.

2. That it act in the light and upon the sentence of the practical understanding, that is, the understanding as it shews and determines wherein is our happineffe or good for the present most desirable, and what makes necessarily or mainly for it, this must needs be required to the liberty of the will, because the will is a rationally appetite, and therefore cannot otherwise will or nill, then as the understanding represents the object good or evil ; and therefore whatsoever it wils, it wils as good, cannot will any thing as evil, for then it should act not as a rational appetite, that is, not as the wil ; it is true, that the understanding mistakes many times good for evil, and evil for good, whence good is either true or apparent, but whatsoever it is that the wil chooseth, it is that which the understanding represents as good, and therefore though the will have a power when it wils

the

the present object to nil it, if it should like of to do, yet so long as the understanding represents it good to will it, and evill to nil it, it cannot like to nil it.

Hence it is manifest how man in the operation of his wil, differs from necessary Agents, whether naturall Agents, as the fire, or sensitive as the brute beast; they are determined by the force & instinct of nature: naturall Agents without either apprehension or choice, or any shadow of either; sensitive Agents have only the light of sense according to which they like or dislike, and therefore not so much a true choice as a shadow of it; man in the operation of his wil, doth what he likes or dislikes in the light of the understanding. Now to apply this to answer the objection, the liberty of Independence being peculiar to God, where this liberty of choice is, there is all that liberty of will which is found in the creature, Angell, or man.

Object. But how doth determination to one part stand with this liberty of choice?

Ans. There is a double determination. 1. To one of the contrary objects. good or evil, morally understood; that this may stand of the liberty of the will is clear; On one hand, God himselfe, Christ, the Angels, the glorified Saints, can will only that which is good; neither have they power to wil what is evil; yet in them is the highest liberty of will, without which there is no holiness. On the other hand, the Devill, the damned, the hardned, we may add all the unregenerate, can only will that which is evill; yet in all these the will is free, (naturally free, though morally enslaved) without which there was no sin; determination then to one of these contrary objects, takes

takes not away the liberty of the will. 2. That a determination to one of the contrary actions, will or to nill; neither doth this take away the liberty of the will, for then the exercise of liberty should take away its liberty, when either wils or nills, it is for the present not different about the object, but determined; as the Adversaries suppose the will to determine it self unto, and in its owne operation, the not destroying, but exercising its liberty, to affirm that God by his motion determines it, giving it by its owne principle, and according to its owne nature, that is, by the understanding terminating it to its operation, and so moving as in the vertue, and by the efficacy of his motion it doth whatsoever it likes in the light of the understanding, with a power to the contrary should like; so that whatsoever is required to liberty, stands fair with the motion of God determining it; and the more firmly it is in its operation fixed to the object, the more fully doth it exercise its liberty, as liking more vehemently what it doth, but still in the light of the understanding.

These are the main Objections, where the answers to these shall satisfie; what Objections remain, will prove but wash way, where satisfaction is not received about these, it will be but labour to proceed to others.

F I N I S.

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